

THE MISSIONARY SURVEY

Wade C. Smith, Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

Vol. VII.

JUNE, 1917.

No. 6

HOME MISSIONS:

June Subject—Mission Schools	403
Why Support Home Missions?	403
The Master of Our Schools. L. F. Benson	404
A Teacher's Prayer. Henry VanDyke	404
Founder of Seventy-Five Churches	404
Itinerating in the Mountains. Rev. J. W. Tyler	405
Our Mountain Neighbors. By Rev. A. L. McDuffie	406
The Work at Ammie, Clay Co., Ky. Rev. Wm. Buckles	408
Some Other Things. Mrs. Rose Martin Wells	409
What Can I Do? Rev. E. V. Tadlock	410
Little Paul, a Child of the Covenant. Miss Fannie A. Robbins	412
Why Did the Auditor Shed Tears and What Made Nacoochee Smile? Rev. J. K. Coit	412
Invasive the Mountains. Miss Barbara E. Lambdin	413
Commencement at Tex-Mex. Mrs. Julia Barfield Skinner	417
Work Among the Mexicans in Bay City, Tex. Mrs. A. D. Hensley	418
Is This For You? Rev. N. W. Kuykendall	419
This Shows the Need	420
Can You Tell?	420
Report of the Treasurer of Assembly's Home Missions, April 30, 1917	421
The Senior Home Mission Meeting. Prepared by Miss Barbara E. Lambdin	421
"I Must."	422

THE JUNIORS

Children's Service	423
A Visit to the Balfour Orphanage	423
A Little Mountain Girl at School. By One of Them	424
Holding His Own. Mrs. W. H. Matlack	425
Home Mission Program—Juniors. Prepared by Miss Barbara E. Lambdin	426
Job Lukumwena	426
Junior Foreign Mission Program for June, 1917. Arranged by Miss Margaret McNeilly	428

FOREIGN MISSIONS:

Monthly Topic—Educational and Industrial Missions	429
Death of Rev. John W. Davis	433
Rev. John W. Davis, D. D. Rev. P. F. Price, D. D.	434
The Seven Year Plan Vindicated. Jno. I. Armstrong	435
First Impressions of the Field. Dr. E. R. Kelleisberger	435
A Short Trip. Plumer Smith	439
Bakete Superstitions. R. F. Cleveland	441
Scandinavian Missionaries in Central Africa. Rev. Gunnellus Tollefson	442
African School Children. B. M. Schlotter	444
New Missionaries At Work. Mrs. W. C. McLauchlin	445
Do Missions In China Pay? Mr. Julian Arnold	446
The Last Days of Rev. George Hudson. Rev. Geo. P. Stevens	447
Letter From Miss Kemper	449
Rev. Alvaro Reis of Rio De Janeiro	450
The Golden Castle School, Nagoya. Miss Leila G. Kirtland	451
"Love Your Neighbor" Kindergarten. Florence D. Patton	452
Missionaries' Homes. Mrs. S. M. Erickson	453
Opposition Spells Opportunity. Rev. S. M. Erickson	455
A Year's Happenings in Japan—Continued. Mrs. S. M. Erickson	456
Intercession	458
Foreign Mission Topics for the Year	458
War in the East. Dr. R. M. Wilson	459
Personalia	461
Do You Know?	462
Comparative Statement Foreign Mission Receipts	462
Senior Foreign Mission Program for June, 1917. Arranged by Miss Margaret McNeilly	463
Book Review	463

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

A Great Year's Work	464
How Daniel Baker Became a Minister. Dr. Edward B. Hodge	465
The Christian Schools and Colleges. Rev. Charles S. Bauslin, D. D.	467
Receipts for Christian Educational and Ministerial Relief	467
1517-1917	468

THE WOMAN'S AUXILIARY:

Down With the Lilliputian Heresy. Mrs. E. C. Cronk	469
The Woman's Summer School of Missions July 8-15	473

PUBLICATION AND SABBATH SCHOOL EXTENSION:

Sunday School Conference, Montreat, N. C., July 29 to August 5	474
--	-----

The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Every Church on the Honor Roll. Is Yours There?

Twenty-eight churches mounted Jack's Honor Roll last month, making in all 60 to be added to the Honor Roll since "Survey Week." It is a pretty race up the percentage column, between four states, to wrest from Florida her coveted first place now standing at 135. Missouri leads the pack, at 110 while, ranging close behind, are Arkansas, 102, South Carolina, 101, and further down the column there is a neck and neck struggle between North Carolina and Texas, both having advanced to 81 for seventh place, pushing Virginia back to ninth in the effort, and threatening to overtake Kentucky, who is footing it by the 85 mark. Eight of the states made substantial gains in the percentage column and there are now 254 churches on Jack's Honor Roll.

The new churches on the Honor Roll are as follows:

South Carolina:

Kentyre (near Hamer, S. C.)

Kentucky:

Troy, Elm Corner, (near Wilmore, Ky.)
Danville.

North Carolina:

Gilwood, (near Davidson, N. C.) Highland,
(Fayetteville, N. C.) Hemp, Thyatira, Central
Steeles Creek, Bethesda, (Mt. Ulla, N.
C.) Duke, Bethel, (Raeford, N. C.)

Texas:

Mission, McGregor, Goliad, Midland,
Georgetown, Yorktown, Hempstead, Mexia.

Virginia:

Radford, Belhaven, Moorefield (W. Va.)

Mississippi:

Natchez.

Georgia:

Cedartown, Elberton.

Tennessee:

Madison, Edmondson (White Haven).

In spite of the activity in some quarters,
as shown by the unusually large number of

accessions to the Honor Roll, there is an actual decline in the total subscriptions, and Jack's position on the pole is now 25,000. Something like four thousand subscriptions expiring during February, March and April have not been renewed. If it had not been for the necessary cutting off of these unrenewed subscriptions, "Survey Week" would have given us a fine gain and Jack would be at the 29,000 mark. We ought to get back these expired subscriptions yet, but it will take the best efforts of our friends in every congregation.

	Percentage Column	Now
Florida	135	unchanged.
Missouri	110	"
Arkansas	102	"
South Carolina	101	up from 97
West Virginia	100	unchanged.
Kentucky	85	up from 67
North Carolina	81	" "
Texas	81	" "
Virginia	74	" "
Mississippi	66	" "
Georgia	52	" "
Tennessee	51	" "
Alabama	40	unchanged.
Oklahoma	39	"
Louisiana	30	"



These girls put Timmonsville, S. C., on
Jack's Honor Roll.



Digitized by the Internet Archive
in 2015

<https://archive.org/details/missionarysurvey7619pres>

AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

JUNE SUBJECT—MISSION SCHOOLS

WHY SUPPORT HOME MISSIONS?

BECAUSE—Nothing lies so near the heart of Christ as the spread of His gospel—Mark 16:15; John 17:18; John 20:21.

BECAUSE—Christ Himself was a Home Missionary, Who confined His labors almost entirely to His own people.—Matt. 15:24; Luke 10:1.

BECAUSE—Christ placed Home Missions first in the order of time, as our Primary Obligation.—Matt. 10:9, 10; Luke 24:47; Acts 1:8.

BECAUSE—Of the splendid opportunity of combining Home and Foreign Missions in the effort to reach the million new inhabitants coming to our shores annually.—Rom. 1:14.

BECAUSE—God's plan, indicated by His Providence in bringing the ends of the earth to our doors, reveals His purpose of salvation for aliens through the agency of Home Missions.—Matt. 14:16; Acts 2:6-11.

BECAUSE—These increasing multitudes must be evangelized, or else they will demoralize our Country and paganize our children.—Nehemiah 13:23-27.

BECAUSE—The progress of the Kingdom depends on the Evangelistic Mission of the Church.—Acts 6:7.

BECAUSE—The Church that does not expand will and ought to die.—2 Kings 7:9; Matt. 21:43.

BECAUSE—The crowds flocking to our cities from small towns and rural communities, must be evangelized by our Home Missionaries before they come to these centers and are lost to all helpful influences.—Jer. 8:20.

BECAUSE—Emigrants, composed of our children and friends who are steadily moving into the great West, must be reached before they are engulfed in the maelstrom of commercialism and unrestrained indulgence.—Matt. 13:22.

BECAUSE—Fifteen millions of Children attend no Sabbath School, and they will be the fathers and mothers of the Next Generation.—2 Tim. 1:5.

BECAUSE—At least sixty-three millions of people in our Country are unchurched, and unless saved through the agency of Home Missions, will die Without God and Without Hope.—John 8:24; Eph. 2:12.

THE MASTER OF OUR SCHOOLS.

L. F. BENSON.

O Christ, Who didst our tasks fulfil,
Didst share the hopes of youth,
Our Savior and our Brother still,
Now lead us into truth.

Who learns of Thee the truth shall find,
Who follows, wins the goal;
With reverence crown the earnest mind,
And speak within the soul.

Waken the purpose high which strives,
And falling, stands again;
Confirm the will of eager lives,
To quit themselves like men.

Thy life, the bond of fellowship,
Thy love, the law that rules,
Thy Name, proclaimed by every lip,
The Master of our schools.

A TEACHER'S PRAYER.

HENRY VANDYKE.

Make me respect my material so much
that I dare not slight my work.

Help me to deal very honestly with words,
and with people, because they are both
alive.

Teach me to see the local color without
being blind to the inner light.

Give me an ideal that will stand the

strain of weaving into human stuff on the
loom of the real.

Keep me from caring more for books than
for folks.

Steady me to do my full stint of work
as well as I can; and when that is done,
stop me, pay what wages Thou wilt, and
help me to say, from a quiet heart, a grateful
AMEN!

FOUNDER OF SEVENTY-FIVE CHURCHES.



Dr. Edward O.
Guerrant.

Dr. Edward O. Guerrant, who recently passed away in the midst of his ministry and full of years and honors, built seventy-five churches for his people, the poor and illiterate mountaineers of the Appalachian mountains of Kentucky and Tennessee. He was a man of wonderful personality and power, and gave up a life of promise to throw himself, with all the enthusiasm of his Huguenot blood,

into the work of opening the eyes of those

"other children" of the Kingdom, who had sat so many years in spiritual darkness.

A young cavalry soldier during the Civil War, he was a member of Morgan's famous command, and rode through the isolated coves of those mountains, where he was deeply impressed with the intense sadness of the people, their loneliness, their poverty and their ignorance. He was greatly attracted by their hospitality and their traditions. Most of them were direct descendants of Scotch-Irish ancestors, and for generations had remained in those mountain

fastnesses, while their pioneer relatives crossed over from Virginia to settle in the rich lowlands beyond.

After the war he cherished the vision of opening up that mountain region and bringing the people in touch with the outside world. As the first evangelist of the Kentucky Synod, he found his opportunity; but so enormously did the work develop under his hand that the Synod feared that it could not support it. It instructed Dr. Guerrant to retrench and not build so many churches. He resigned as Synodical missionary, declaring that if no other course could help, God could pay for the schools and churches and missionaries. And God did.

Dr. Guerrant organized the Soul Winners' Society, and in the sixteen years following he personally raised \$175,366.95 for financing the work, \$14,000 a year, all by prayer. Contributions poured in from all over the world, even from distant China and the Hawaiian Islands. Many warm friends North and East contributed liberally. Talented men and women left their comfortable homes to follow Dr. Guerrant into the mountains and teach the schools. He gave his own life unselfishly to his great task. He climbed mountains where even a horse could not go; he forded turbulent streams; he slept in cabins where families of fifteen lived in one room; and he won every heart with his cheerful, sunny disposition, and above all with his evident sincerity and earnest

desire to better their condition. Thousands were won to the Gospel under his preaching.

The work Dr. Guerrant did for one county alone—"Bloody Breathitt," the seat of fearful feuds, where human life was held so cheap that the click of a trigger was the signal for a harvest of killings—deserves the lasting gratitude of his state. Here in the county seat, Jackson, he placed his first church twenty-three years ago, and all through the surrounding country are schools

and churches. The new church at Jackson, Ky., is to be called "The Guerrant Memorial," in memory of Dr. Guerrant's work.

The name of the wonderful Mountain Mission he founded has been changed from "The Soul Winners" to "The Guerrant Inland Mission," a permanent tribute to the founder of seventy-five churches among the mountains and valleys of that region, the darkness of which he had illuminated with the light of the glorious Gospel.—*The Christian Herald*.

ITINERATING IN THE MOUNTAINS.

REV. J. W. TYLER,
Superintendent of Mountain Work.

Brooks Memorial Institute, Canoe, Ky.

The Superintendent reached Canoe in time for the closing exercises of the school. March 23rd was a very rainy day, but quite a number were at the church to enjoy the program rendered by the children. Good preparation was manifested and the children and the teacher have had a splendid year.

During the morning a sermon was preached to the congregation assembled and four young people confessed their faith in Christ and were baptized. Two others expressed a desire to accept Christ, but the severe rain prevented their presence at this service for reception into the church. A splendid work is being done here by Mrs. Patsy Bratton Turner.

The Sunday School, First Presbyterian Church, Danville, Ky.

On Sunday morning, March 25, a number of stereopticon slides, showing scenes in our mountain work, were displayed during the Sunday School hour. Mr. Robert Tyler gave a talk explaining the slides, while Mr. James Tyler operated the machine. \$39.49 in cash was contributed by the School for mountain work. This renewed evidence of interest on the part of the school is heartily appreciated.

Cocke County Mission, Tenn.

With Rev. J. F. Menius, the bishop of Cocke County, the Superintendent recently visited our three mission schools in that county. Miss Robbins and Miss Bender are at Smoky Mountain Seminary. Miss Bender will leave soon, the call from one heart for life having won her, like so many of our other mountain workers, from the Mission work. Miss Julia A. Walker will be with Miss Robbins temporarily.

The Misses Whittemore have closed the school at Black's, but are hoping to work up the Sunday School to better advantage. The weather has interferred greatly with the attendance during the winter.

Mr. and Mrs. Charles A. McGaha are in charge of Ebenezer Mission. This school is well attended, and fine work is being done.

The pastor in charge of this field, Rev. J. F. Menius, is the man for this work, and he and his family mean much to the community.

Canyon Falls, Ky.

April 3 was spent with the workers at Canyon Falls. One of our teachers here has listened to a call from California, and is going into the business of home-making for another young man of the many who have robbed us of our workers. The ladies here have been very faithful, and the community is with the school and mission. There will be some changes in the work next year. We are hoping to have a minister and his wife located at Canyon Falls or Athol, to have charge of the school and do the pastoral work. A young man from this mission expects to enter Central University next fall to prepare for the ministry.

Highland School and Hospital.

The closing exercises at Highland were exceedingly interesting. No better work is being done anywhere than at this point.



Brooks Memorial, Canoe, Ky.



Miss Julia Walker.

On the night of April 4, a debate was held among the high school boys for the purpose of selecting debaters to represent this school at Lexington in May, in a contest between a number of high schools. These young men, whose lives generally have been spent off the railroads, in the mountains, had so thoroughly mastered the subject—"Government Ownership of Railroads," that they were able to give the judges many points that were entirely new to them. The four young men selected are sure to give a good report of themselves in the final contest.



Mrs. A. L. McDuffie, of Beechwood.

keen interest in all human needs. The very life of Christianity depends upon

Though commencement day was very rainy, the attendance was excellent. Some of the people had to walk five miles over mountain roads in the rain in order to be present. The exercises were splendid. The court scene from the Merchant of Venice was rendered by boys and girls from the primary and junior departments. Though these young people had never witnessed a play, the acting was not only most real, but superb! The music, I am sure, could not be excelled anywhere.

If this building, partly of logs, with its chapel and low ceiling roughly finished, could be transported to a large city, and the exercises rendered just as they were by these mountain children, it would create the sensation of the season. It was marvelous to behold the results of the work of Prof. and Mrs. Wells and their teachers and pupils. A number of these boys intend to study for the ministry, and some of the girls propose dedicating their lives to Mission work.

Miss Weller, the nurse at the Highland hospital, a member of the Highland church at Louisville, Ky., which founded the hospital and is largely supporting her, already has won the esteem of the whole community. Hers is a missionary spirit which is not content with what she can do at the hospital, for she goes out on Sunday afternoons to near-by missions. She is also proving most helpful in the homes in times of sickness in the community, and in teaching sanitation; but above all in endeavoring to interpret the life and story of the Gospel. Dr. and Mrs. Pennell and all are delighted to have her with them.

Danville, Ky.

OUR MOUNTAIN NEIGHBORS.

By REV. A. L. McDUFFIE.

ONE day the Master was asked, "Who is my neighbor?" and His answer must have been something of a surprise, since it expanded the restricted meaning and enlarged the scope of human responsibility. In the light of Christ's teaching, the Christian at least, ought to have a

its expansion, and this fact necessitates a broader view and deeper sympathy than Judaism had hitherto fostered. Christ's work was one of unmerited service, and in His followers He would have a like mind, so far as possible, which could embrace the whole scope of the work. Redemption is not to the Jews alone but to the Greeks also. Every Christian should hear the call of the soul's need, for the world in its helpless condition echoes the "Macedonian cry."

We often think it enough to be interested in some far-away place, while in truth the Christian who does not feel



Rev. A. L. McDuffie, of Beechwood.

While this article presents the special needs of "Beechwood Seminary," I would not have the reader, in considering the needs of his kinsman and mountain neighbor, be less heedful of the needs across the sea.

Beechwood Seminary is one of the many schools growing out of the consecrated ministry of Dr. Edward O. Gurrant. His heart was with the Highland people, and those who talk with the men of this section can well say, "Behold how they loved him." They love his memory with a fervency of spirit as noble as it is unselfish. He believed in the power of Christ to save, and wherever he went, his preaching was warm and tender with the promises of a Savior's love; yet he also knew that it was necessary to teach. To this end Beechwood Seminary was established.

The work in the school begins with the kindergarten, and carries the student through the twelfth grade. We have a Domestic Science Department, with a competent teacher in charge, and a Music Department in which nearly half the girls are enrolled. These two departments are efficient to a degree, and if we can just put in Manual Training for the boys, Beechwood will have increased her usefulness appreciably. Above all, we seek to instill into the minds and hearts of students, the

the tug at his heart of the need of his own family and that of his neighbor, can have only a nominal sense of his responsibility to those afar off. Christians may have personal likes, and are often led by them to do some specific work; but this does not preclude the fact of the larger aspect of "God's Kingdom."

teachings of the Bible and the beauty of a Christian life.

We have a school building and dormitory. The dormitory is fully occupied, and now the urgent need is a boys' dormitory. Stretching back of this place are thirty or forty miles of country, with an unlimited opportunity if we had facilities. But with our present facilities, we are unable to accommodate a larger number—and ambitious young people must be turned away, unless God's people in the Southern Presbyterian Church are willing to make a new dormitory possible.

The increased number is not the only reason for the need of this new building. We have pool rooms in Heidelberg, and boys eight years of age are allowed to enter. There is no place for the boys to meet, and so these places become the social centers. In this proposed building we hope to have a basement for athletic purposes, two rooms for the boys—where they can meet any time and read good magazines, and in this manner get them away from the unwholesome influence of these places.

We also need our present dining hall enlarged, and a water system installed. By the latter, the danger of epidemics can be eliminated, and a wholesome example given the community.

These are our most urgent needs. Can you help us?

"I shall not pass this way again,
Life speeds away;
As courier swift in urgent race
It bears me on from place to place,
And will not stay.

"I shall not pass this way again,
One thing to do,
In youth and manhood and old age,
Let duty all our powers engage—
To make life true.

"I shall not pass this way again,
On every hand
We meet some one who stands in need;
Speak thou the word, Do thou the deed;
Pay each demand.
Heidelberg, Ky.

THE WORK AT AMMIE, CLAY CO., KY.

REV. WM. BUCKLES.

THIS is a large and populous county, but with few schools, and those of poor equipment; and still fewer churches. The preaching is almost entirely done at public school houses. There are few places that have preaching oftener than once a month, and many places where there are not half a dozen services a year. In many of the 107 school districts there is never any preaching.

At Oneida is found the only school building of any size. It is a live institution, but is able to meet but a small part of the needs of the county. It is

a year since I was sent to this field. So far my work has been mostly preparing for the future. I have been preaching in four school districts, and am much encouraged by the attendance and results. We expect certainly to build one school building this coming year, and hope that it will be two.

My headquarters are on Crain Creek.

About 500 young people are in this section, but only about 50 attend Sunday school. They have had little good influence surrounding them—and much that is exceedingly demoralizing. I feel that God wishes them to have religious and educational advantages, and will do all that in me lies to bring them the blessed Gospel. We are weak—but the Heavenly Father is almighty in power, and will, I am confident, put it in the hearts of those who prosper to send the funds that are needed to develop this work.

The Devil surely has his stronghold here. There is much drunkenness still, though not the bloodshed that was general a few years ago. It was here that the Baker and Howard feud raged, and as one goes by the roadside he will see here and there a stake marking the place where this or that man was killed in those troublous days.

The times seem ripe, and the people ready to receive the Gospel; and truly the harvest is great, and the reapers few.

In this country are 6,500 children of school age, with intellects as keen as any on earth. There are no better people living than these of the mountains, once a chance is given them. Who will help give them their chance? Those who are unable to give their time can help much by giving their money.

Contributions should be sent to the Treasurer of Assembly's Home Missions, 1522 Hurt Building, Atlanta, Ga., with instructions to apply to the work in Clay County, Kentucky.



This little eleven-year-old girl, the main support of a family of five, can neither read nor write.

SOME OTHER THINGS.

MRS. ROSE MARTIN WELLS.

WHEREVER the religion of Jesus Christ goes it takes with it, besides the inner spiritual graces, other fine and subtle things, which, though they may properly be considered appurtenances of civilization or of art, and not inherently of religion, yet invariably accompany a spiritual awakening among any people.

It has been interesting to note in how many ways a mission school changes the life of the people in its vicinity, even those living miles away who seldom attend its services and seem not to have been reached, and yet all unconsciously their standards of life have been elevated and many of their customs changed!

When we first came here, eight years ago, the mere fact of a man's lifting his hat to me, stamped him at once as a "furriner," or at least some mountaineer who had attended school in the Blue Grass. I told myself that the boys eventually might be taught this mark of politeness, but that the older men would never acquire it. Now a great many men whom I meet, both old and young, show me this courtesy.

There was not a respectable dwelling in this community at first. Now many families have built nice little homes, furnished at least with sufficient conveniences. Screen doors and windows, then unknown, I have since seen as far as ten miles away from the school.

Typhoid, consumption and other diseases were common. The sources of these diseases have become known, and our community is singularly free.

Everybody knows how prevalent illegitimacy has been in the mountains. In those first years of the school, we always had several illegitimate children enrolled, but there have been none for several years. To my knowledge, there has been only one child born to an unwedded mother within a radius of several miles, during the eight years. The age of marriage, too, has

moved up several years. Only two of the girls who were ever pupils in our school have married under twenty years, and even girls living miles away, and who have not attended the school, are not marrying as young as formerly.

Eight years ago, the dress was that of the typical remote mountaineer. Now it is not in any sense different from that of people in other rural sections, and the neat and becoming attire of many is a marvel when one reflects that much of it is made over and adapted from the clothing sent in boxes.

When the Highland School was dedicated, Governor Willson asked some one to start a hymn. No one else volunteering, an old dame, in a quavering and uncertain voice, started a weird tune, which several joined in, in various discordant tones. Now, few rural communities, no matter how fav-



One of our Highland Boys, a candidate for the Ministry, now at King College.



A Mountain Home of the Better Class.

ored the section, are able to render such beautiful music as ours. On the appropriate days, our young folks sing the same great classic hymns of the Church that are sung in the cities, and even the Latin versions of some of them.

High school education was unheard of eight years ago. It took many years of patient effort to awaken a desire for it, and to persuade illiterate parents that it would be of any value to their children. Now fathers are saying that they are willing to work harder than ever before, to send not only their boys but their girls to high school.

In a community where the comprehension of any matter, literary or artistic, would have been impossible a few years ago, the Highland pupils

have rendered scenes from Shakespeare's plays and held the interest of the people, which would be doing well for any village or rural section.

So we might go on indefinitely, speaking of these visible changes, as well as the greater ones in character moulding and the development of spiritual life that are being wrought by the mission schools. It is they and they alone that have brought to the American Highlander, shut up so long in the fastnesses of his hills, not only the comforts and conventions of our civilized era and awakened into life the intellectual and artistic perceptions of which he is capable, but have brought to him that without which all these others are valueless—the regeneration of his soul.

The Highland School, Guerrant, Ky.

WHAT CAN I DO ?

REV. E. V. TADLOCK.

THE mountains of Kentucky provide one of the most needy and fruitful mission fields in the world. They contain as consecrated,

and efficient workers as can be found anywhere. Without the halo of romance that crowns the foreign missionary, many of them live and labor un-

der conditions of greater hardship. A dollar in foreign countries is equivalent to three dollars in this country. Yet the foreign missionary is paid three dollars to the home missionary's one.

A prophet is not without honor, save in his own country, and in his own house. One trouble with the Church of Christ is that it is far-sighted. We "overlook" the opportunities at hand.

The Mountaineers are calling to you. Is blood thicker than water? Your common ancestors—yours and theirs—fought the battles of the Republic, and carved out with their swords the Christian civilization you exclusively enjoy. Whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I Jno. 3:17.

An experienced missionary says that the immediate need of the mountains is for Christian people to get acquainted with them. You can do this through church and missionary publications, through correspondence with and visitation from the missionaries, by coming yourself, or, as societies sending representatives, to visit the missions.

There are many ways in which you can help. The schools and missions are in dire need of every item that enters into the equipment of any well-regulated home or school. If I could ram-sack the attics and lumber rooms of the Southern Presbyterian Church, I could doubtless equip every mission and school within its bounds.

Whatever you have, if it is serviceable, will meet a need somewhere. This includes everything—kitchen equipment, from paring knife to cook stove, dinnig room accessories, including dishes and table linen; bed room furniture and supplies; cultural articles, good books, pictures, musical instruments, organs, pianos, phonographs, school furniture and equipment of every kind. There is a constant demand for good second-hand clothing, which all the schools and missions distribute. This is a very practical way of helping, and one that every society should use.

No mention has been made of money, upon which the work waits in a thousand ways—support of teachers, students, workers, the purchase of land, erection of buildings, installation of industries, and other uses too numerous to mention.



A side glance at Stuart Robinson School, New, with many needs.

LITTLE PAUL, A CHILD OF THE COVENANT.

MISS FANNIE A. ROBBINS.

THE third Sabbath in March was notable for the baptism of a little child, the first here in many years. A new member has been added to the Mission family at Smoky Mountain Seminary, in the person of little Paul Aikman, from the Highland Orphan's Home, Clay City, Ky.

Two years ago, our sainted Dr. Guerранt promised to baptize him, but several things prevented on the occasion of his last visit to the Home, in the fall of 1915.

Paul's foster-mother deeply realizes her responsibility, and wishes to obtain for herself, as well as for him, all the benefits that a sincere observance of that ordinance guarantees our securing.

Rev. J. F. Menius administered the rite, just at the close of Sabbath

school, and Paul Calvert Aikman is now a child of the covenant, and has a right to the care which our beloved Church gives to those on her baptismal roll.

There was a very interested audience, for few of those present had ever witnessed such a sacrament, and the writer prays that it may be the means of touching some hearts; and that the blessing of the Triune God may encompass the young life dedicated to Him.

May those whose hearts are warm toward the orphans, and especially toward those gathered from the mountains of Kentucky, unite their petition that the dedication on earth may be ratified in heaven, and that this little one may be a living stone in the temple not made with hands.

WHY DID THE AUDITOR SHED TEARS AND WHAT MADE NACOOCHEE SMILE?

REV. J. K. CORI.

Auditors usually live and work in a region where things are "bone dry." That is, they are up against a search for facts and figures in which, usually, there is no moisture.

The Auditor's work at Nacoochee varied little from the usual work of an Auditor anywhere. But this auditor did a little business "on the side." He made friends with workers and students. It was soon found that old musty figures had not sapped his heart life. He loved everybody, especially the little children. During his stay with us, Mr. Black with a bunch of students surrounding him, made a not unusual picture.

At the end of one week, the Nacoochee Auditor found something the matter with his eyes and his smile. They were working overtime. Upon consulting the highest authority, his heart, he found the trouble to be not at all dangerous, and that it had arisen from the sympathetic response of the Nacoochee workers and students—just the old homelike touch that everybody loves so well.

When the time came for him to leave, he asked that he might go to the different class rooms and say good-bye. Instead, however, the entire school was assembled in

the chapel, and when Mr. Black came in, he found the full staff and student body awaiting him. After a few kindly references to the Auditor by the Superintendent, Mr. Black came forward and in a short address stated how much his stay at Nacoochee had meant to him, and how he had enjoyed the personal home touch and spiritual atmosphere. Then he led in prayer, followed by the Superintendent, the latter asking God's blessing upon our friend. The School sang and waved a Chautauqua salute in farewell. It was at this juncture that the Auditor had a most pronounced attack of "Something-wrong-with-his-eyes"—in fact, it affected his speech, and he remarked, "This gets next to me."

Nacoochee was glad to have been able in any sense to make the dry land springs of water. In the last letter received from Mr. Black, are found these words—"Remember me to everybody at dear old Nacoochee."

It was Easter Sunday, and a 7.30 morning meeting had been announced as a beginning of that glad day. Judging from the day before, warmth and beautiful sunshine were expected, but instead a cold rain came down in torrents, and nature wept and shivered.



Within a few minutes after the hour announced, the Christian Endeavor room was filled to overflowing, and the workers and students brought with them a joyousness that the weather could not affect.

It was the unanimous testimony that this was the brightest and most helpful sunrise service that any of the members had ever attended. From the first song to the last word uttered, the Holy Spirit's presence was most pronounced.

The story of the suffering Christ melted all hearts, and from that moment the Man of Sorrows had a larger place in the hearts of those present. All who took part seemed under the spell and hush of the Spirit, and every message went home. It was a meeting long to be remembered.

In the public chapel service at 11.30, the same gracious Spirit presided. The Master of Assemblies was present, and tired, hard-pressed hearts were comforted.

It was in the evening service, however, when the climax came to crown the abounding joy. It has since developed that more than ordinary prayer had been offered for the night service, and that some were claiming the salvation of certain souls during the meeting. Their prayers were answered.

Just before the meeting began, the enemy was much in evidence in endeavoring to create disturbance and to dissipate the expectations of those who were praying, but

A few of the Homeless and Dependent Children at Nacoochee.

the blessed Comforter so controlled the situation that victory was on God's side.

The Master graciously owned the message, and at the close of the meeting four adults accepted Christ Jesus; and four others, young men, renewed their allegiance to Christ. Two of the four accepting Him were married men over thirty years of age, who had never made any move in that direction.

It was a service of great rejoicing amid tears of gladness. When the Superintendent, Rev. J. K. Coit, returned home the next day, he was met by first one, then another, saying, "O, Mr. Coit, we had such a great day yesterday—we are all very happy" and then, he was made to rejoice as they told him what had happened; and that is why everybody is smiling at Nacoochee!

Nacoochee Institute, Sautee, Ga.

INVADING THE MOUNTAINS.

MISS BARBARA E. LAMBDIN.

The branch of the L. & N. R. R. that runs to McRoberts is opening up a wonder-country. This section, rich in material resources of lumber, coal, oil and gas, is rich also in its vast human resources—thousands of vir-

ile young people, of admittedly the best blood in America!

So it was that, while the fast-growing towns, the immense piles of lumber, the long lines of bulging coal cars, and other

evidences of industrial awakening, and even the grand Kentucky hills clothed in their green and white garments of winter, were of keen interest to the Literary Editor and a Home Missionary from Virginia visiting the mission fields of Breathitt and Lee; they all sank into secondary importance compared with the consciousness of the necessity laid upon Christian people of developing for country and for God the spiritual potentialities of our Kentucky Mountain Mission Fields.

BEECHWOOD SEMINARY.

The first stop was made at Heidelberg. Here is located Beechwood Seminary, the school which the Christian Endeavor Societies of the South have adopted as their *special Home Mission object*. It is indeed a promising work, which under the direction of Rev. and Mrs. A. L. McDuffie and a competent corps of teachers, the C. E. gifts will be the means of carrying on and extending.

This school was established by Dr. Guerrant, and has grown from the humble beginning of a group of children taught under a clump of beech trees by a summer vacation teacher, several years ago, to today a good school with high school grades. A short distance from the place where, in the old lawless days, three men were killed in as many minutes, young people of the mountains are now being trained for lives of Christian usefulness.

The "Carrie Reaves Dormitory" is named in honor of a lovely South Carolina girl who gave herself in loving service to that community during an epidemic of typhoid fever which later claimed her as a victim.

Another dormitory is greatly needed, which should be for boys, and also furnish

a social center for the young people of the neighborhood, whose only meeting place now is the pool room and other questionable resorts.

Would you like to furnish such a building, or a needed water system that would not only promote the comfort and health of teachers and students and afford a good example to the entire community, but at the same time would give fire protection for the buildings? Some of the smaller needs are chairs, chickens and chicken wire, and even an incubator; bed and table linen; chinaware, and cooking utensils to better equip the culinary department.

HIGHLAND SCHOOL.

The journey from Oakdale Station to Highland School, at Guerrant, brought many thrills, not always of a pleasing character. Horseback riding, after an interval of many years, over a road that runs part of the way in the bed of the creek, with many steep ascents and descents, by narrow pathways, along rocky cliffs, is attended by perils, imaginary and real. But these are all forgotten when at a sudden turn in the stream, Highland School stands out like a young giant at bay, back up against his native mountain.

Soon the hungry pilgrims are in the basement dining room, watching with interested eyes the lines of boys and girls filing in for supper. "Grace" is sung, and then with healthy appetites the plain fare, shared alike by all, is partaken of amid the happy conversation of a large congenial family. The *esprit de corps* at Highland is remarkable—dish washing, even by the boys is made almost a frolic, and all the work is well and cheerfully done. Industrial equipment



Senior and Junior C. E. Societies, Beechwood Seminary. Principal McDuffle is at extreme right, stooping.



The Loyal Highlanders' Class, Mrs. Wells in the center, Prof. Wells extreme right, and Dr. Pennell (wearing leggings), by the steps.

would be a great blessing and help here.

That night occurred the regular Saturday evening social, when the young people gather in the living room of "Leona Blake Hall," erected in memory of another beautiful South Carolina woman who loved the mountain people, and whose bequest to them made possible this splendid building.

One would never have suspected that most of the students present had never been further away than a few miles from these hills, their only opportunity for improvement having come from their association with the noble workers at Highland School.

Among the singers was a young girl, the possessor of a voice of rare sweetness and power, whose song, "He Careth for Me," at the Sabbath morning service, touched many hearts. This girl and her sister last summer organized and conducted a Sunday school in their remote mountain home. Other students go out regularly into the surrounding regions and teach Sunday schools, frequently walking long distances over difficult roads.

One of the boys who has shown in this way his love for the Master, a fine manly fellow, said upon entering a few years ago that he did not want to be a Christian for he "could not drink whiskey, tote a pistol, and have a good time"—then his ideal of manhood!

Many interesting stories might be told of other pupils, but these will show the material from which Prof. and Mrs. Wells and our splendid teachers are molding characters in the image of Christ. They are laboring under a great strain. Shall we not furnish additional force and equipment?

It was a privilege to join the early prayer

group of the "Loyal Highlanders' Class;" to attend the Sunday School and morning worship with the school and community. The sermon was preached by Mr. Wm. Barnett Guerrant, nephew of Dr. Guerrant, a student at Louisville Theological Seminary, greatly beloved by the mountain people. Very sweet was the communion service at the close, the first in many months, made possible by the presence of an ordained minister, Rev. Roy Smith, of Ararat, Va., who preached that evening.

Highland School has systematic industrial training for all the students, especially for the girls, in the way of household service, cooking, cleaning, sewing; and for the boys, in pumping water, hauling and storing wood and coal, etc., and a little farming; but until tools, better equipment, and more land are provided, little can be accomplished.

The hospital at Highland is very attractive but the lack of a nurse was sorely felt. Dr. Pennell has won the hearts of the school and community, to whom he is giving devoted service. It will be a great relief when the new nurse, Miss Weller, arrives.

SHOULDER BLADE MISSION.

A broken girth and a fall while climbing a steep bluff, prevented the Literary Editor reaching Shoulder Blade Mission, where Mrs. Neal is doing excellent work in reaching the people in that remote section.

CANYON FALLS ACADEMY.

Monday brought the pain of leaving these new friends, and again facing the uncertainties of horseback riding on the rocky trail. But the trip was made without mishap—

by horse, rail and wagon, to Canyon Falls Academy.

This school is situated, not like the others, against the side of a hill, but in a valley, the center of a community of twelve hundred people. Few homes, however, are visible, being located back in the hollows of the hills.

The children here recited Scripture verses, including a "Bible Alphabet," and asked and answered questions. Somehow time was found, not only to partake of a delicious dinner prepared by the young ladies (how they can do it and teach is inexplicable!), but also to visit several homes. "Aunt Nancy," the widow of "Uncle Jack" Bowman, gave a cordial welcome to her interesting home; and Mr. Calmes, an old resident and friend of the school, while "not proud," spoke of his Huguenot descent. At the store a notice posted, "No Cursing Aloud in This Store," emphasized the influence of our school in the entire community.

Too short was the time at Canyon Falls; then a walk of a mile and a half over stream and hill, a ride on the train of several hours, passing en route the rapidly growing town of Jackson, with a glimpse of the unfinished Guerrant Memorial Church, a hand-shake with Rev. C. Groshon Gunn, the pastor, by some fast-flying mining settlements and towns, and Blackey is reached!

STUART ROBINSON SCHOOL.

This was Dr. Guerrant's last undertaking, and the Church should make Stuart Robinson School a worthy monument to this great friend of the Highland people. Indeed, it should not be forgotten that our entire mountain work is now THE GUERRANT MEMORIAL; a great cause worthy of large gifts.

Bright and early after breakfast at the "Rebecca Jewell Cottage," a tour of inspec-

tion is made which, unfortunately, does not take long.

The "Mary Rose Dormitory" is admirably located, and well adapted for its purpose; but here, also, many needs are apparent. Rev. and Mrs. E. V. Tadlock have thrown themselves with enthusiasm and intelligence into the work, and we must stand by them. There is great need of chairs, carpets, table and bed linen, paints, and even grass, flower and vegetable seeds, planks for repairs; anything that is required in the running of a large home; money to install a dining room and a kitchen under the house, where the girls can obtain training in domestic science. But most of all, additional ground is needed and assistance in establishing the plant which Dr. Guerrant had hoped to see there, and which practical business men have assured Mr. Tadlock will be a profitable investment,—a chair factory, that would not only enable students to work their way through school, but at the same time supply water, light and heat to the school at small cost.

"The bucket brigade" here and at our other schools would be very picturesque, were it not so pathetic—that our great Church allows its self-sacrificing Home Mission workers to endure such unnecessary hardships and danger.

Notwithstanding many discouragements, Stuart Robinson is making its influence felt, as one instance will show. A fine young fellow has expressed his intention of getting a good education and returning to preach the gospel to his own people. This boy was so prejudiced at first against "the brought in religion" that but for his ardent desire for an education he would not have entered school, and it was some time before he was won for Christ.

At Blackey the pilgrims separate—Mr. Smith to return by foot and rail across country to his field at Ararat, Va., while the Literary Editor's route is retraced through this wonderland as far as Winchester, and eventually to Atlanta.

Now what is our Church going to do about these heroic efforts to bring salvation and the blessing of Christian education to the sturdy, promising young people shut up in these hills? Shall we allow these teachers—educated, refined Christian men and women, to wear out their lives in an ineffectual effort to do double work, with equipment that is pathetically inadequate? They are taking our place in warning sinners, in training the youth who will be the strong Christian men and women of the future, in uplifting whole communities; can we do less than give them the help needed in making their work permanent—our comprehending interest, our earnest prayers and our generous gifts of money? God grant that we may do this!



Miss Edith Everts, who planned that good dinner.

COMMENCEMENT AT TEX-MEX.

MRS. JULIA BARFIELD SKINNER.

This account of last year's Commencement at Tex-Mex. makes interesting reading, and will bring the Institute very near in thought. as Commencement time comes round again.

The last Friday in May, 1917, dawned bright and clear. Everything and everybody began to buzz around early.

The boys, relieved that "exams" were over, and on the qui vive to know who made the highest grade, were busy packing their diminutive trunks for the home journey, stopping occasionally for a friendly "wrastle."

The decorating committee started to the woods early for boughs and vines, with which they, with Miss Clement as the presiding genius, made a veritable bower of beauty of the ugly bare chapel. Potted plants, Mexican-work covers, and flags of the United States, Mexico and Texas added color tone to the decorations.

Mrs. Skinner and helpers prepared piles of chicken, Mexican salad and sandwiches for the picnic supper. Dr. Skinner rushed to town to get the programs from the printing office, the prizes, and to attend to some last things.

A hasty dinner of coffee and frijoles, and half-past three came! When the bell rang 32 boys filed in, dressed in Sunday best, with neatly brushed hair and shining faces. The following program was rendered:

Devotional-----	Dr. J. W. Skinner
Music—"No Se Ha Dicho Aun Lamitad"	Quartette
Oration—"El Estudio"---Edelmiro Espinosa	
Recitation (English) ----- Juan Garcia, Antonio Ayala	
Music—"Manzanillo"—Mexican Serenade	Victrola
Recitation—"A La Juventud"-----	Lino Delgado
Music -----	Junior Boys
Reading—English-----Francisco Pina	
Oration—"What It Takes To Make Mexico a Great Nation"-----Elias De'gado	
"Juanita" (English) ----- Quartette	
Essay—"History of Tex.-Mex."-----	
Reuben Rodriguez	
"A Farewell—By One of the 'Old Guard'" -----	Carlos Paz
Presentation of Certificates and Prizes -----	Dr. Skinner
"America."	
"Mexican National Hymn" — Victrola	
Accompaniment -----	School

The quartette, composed of Ruben Rodriguez, Manuel Rodriguez, Elias Delgado and Edelmiro Espinosa, all of whom have excellent though untrained voices, sang "The

Half Has Never Been Told" with much expression and feeling.

Edelmiro gave his own idea of what a student ought to be in character and behavior. He is a candidate for the ministry, and preached in the Rio Grande Valley the past summer. His father, a Presbyterian minister, refugee from Mexico, is an invalid, confined to his chair by rheumatism.

The little boys, Juan Garcia and Antonio Ayala recited a dialogue poem in English. Antonio is from a village near Montemorelos, Mex., and did not know a word of English when he entered in the fall. He is really as near perfect as any child could be.

Lino Delgado is from Mexico, an excellent student, one of the famous class of sixteen beginners in English, which made two grades from October to May.

Francisco Pina was born in Texas and speaks good English. He recently read the Bible through in Spanish in a month. Now he is reading it slowly in English. Francisco has made greater improvement in character and mental attainment than any boy we have had. The Corpus Christi church has renewed its scholarship for his support.



Mrs. Skinner, as a Domestic Economist.

Elias Delgado is one of Mr. Glasgow's protégés from Mercedes. His address was original and very good—delivered in Spanish.

The quartette sang the English words to "Juanita" from memory. As we listened to their quaint pronunciation of the words, we thought that was the first time that the time-honored love-song, associated in our memories with moonlit galleries and throbbing guitar notes, had ever been sung by Mexican boys!

The "Old Guard" was composed of Ruben Rodriguez, Carlos Paz, Elias Delgado and Guadalupe Valdez, who have been with us the four years of our existence as a school,—hence the appellation! When Ruben finished his "History of Tex.-Mex.," written from a boy's standpoint (this will be found on page 57, January number), the other three came forward and delivered to him his "Farewell." Ruben is our first and only graduate, and will go to Austin college next year. He hopes to be one of our professors when he finishes there.

A number of guests came five miles in the country to attend our closing exercises, and some remained for the picnic supper in the grove. At 6 o'clock our two big wagons bore boys and trunks to the station, two miles away, leaving 16, however, who had to be cared for until work was found for them. The frightful drouth left little field work to do on the farm, so we could employ only five boys for the summer; but gradually work was found for all. Later, the parents of the eight Mexican boys sent for them to come home, fearing war at that time. These boys were among the best in school, all excellent students. Two of them divided a first honor, and several had an average of over 90. They were Mr. Morrow's students at Graybill Memorial School, Montemorelos, Mex. We feared lest Carranza draft them into his army.

So ended the fourth year of the Texas-Mexican Industrial Institute, a year fraught with the most intense anxiety, but with the best year of our school life.

Kingsville, Tex.

WORK AMONG THE MEXICANS IN BAY CITY, TEX.

MRS. A. D. HENSLEY.

IN THE summer of 1915, Mr. Hensley started a little mission Sabbath school for the Mexicans, in a small room rented from a Mexican friend. I had had no experience in mission work, and really was not much interested in the Mexicans, and so more in a spirit of loyalty to him than enthusiasm in the work, I gave him all the assistance I could. But as the attendance grew, the work became most interesting.

We purchased an organ and some Spanish song books, and announced the meeting for "La Escuela Dominical a las Euatras," every Sunday afternoon. Soon we had a few pupils, and the school grew slowly until Christmas (Nanidad). Our Christmas tree was greeted with a full house, grown people sitting on benches, and the children standing in every available spot. From that time on we had a congregation, which at first seemed a hard thing to obtain. We struggled along in our small room for a year, when Providence opened the way for us to purchase a well built room, more comfortable and large enough to accommodate our increased numbers. As we

were able to, we finished the interior of the building with panelled beaver boards, stained the wood work, placed good screens in the windows, and built a nice closet in one corner for books and papers, and incidentally to teach our new friends good housekeeping.

We now have at Sunday school an average attendance of 25, with two Bible classes for men and women, and three Catechism classes for the children. Prayer meeting is held each Thursday evening, with attendance from 19 to 30, depending largely on the weather, as in most families there are small children. The interest of the Mexicans had increased to such an extent, that in November, Rev. R. D. Campbell came at our request, and after three strenuous days of preaching, visiting and explaining, organized the Mexican Presbyterian Church of Bay City, with 18 members, 14 of whom are Mexicans. On Sunday night the officers were elected, ordained and installed, and the Lord's Supper celebrated. Since then the work has been growing gradually, and the Mexicans look upon us as their best friends,

something they did not do in the beginning.

An incident that especially touched and pleased us was the examination of little nine year old Candida, for Church membership. She is a fine singer, and knows about half the Catechism. Mr. Campbell asked her, "Candida, do you know what it means to join the Church?" "Yes, I do," she replied, looking up at him with wide open, solemn eyes. "Do you love Jesus?" "Yes, I do." "Do you know that He died for you?" "Yes, I do." This confession, with the earnestness and understanding she manifested, brought joy unspeakable to the hearts of the workers. Later, at our Thanksgiving service, we rejoiced when the old Catholic grandmother gave as her reason for special thanksgiving, that her little girl had been converted and joined the Church. We hope soon to have the grandmother, too.

Our lack of knowledge of their language has been a serious handicap, but we are striving to overcome this. I would say to any Christian friends who hesitate to take up such work, do not be afraid, but press forward; first secure an organ and a faithful organist,

with a supply of Spanish song books, and you will soon find an opening. We believe that the singing was the key that opened the door to the people's hearts, for it drew the men who formerly stood around outside, so that now they come in to sing. We felt led of God in this work, and through Him every obstacle has been overcome, and whatever success has been achieved is through His grace.

We were amused and encouraged recently, to learn that some of the children who formerly attended the Catholic Sunday school had sent word to their former teachers that they could not come any more, because they had become "Protestanters." We thank our Heavenly Father that He has given us the privilege of working with this people, and wish that all our friends could visit our Bay City Mission and hear our people sing Mr. Sankey's beautiful song, "There is room in my heart for thee."

"Ven a mi corazon oh Cristo,
Pues en el hay lugar para ti
Ven a mi corazon, Oh Cristo ven
Pues en el hay lugar para ti."

Bay City, Tex.

IS THIS FOR YOU?

REV. N. W. KUYKENDALL.

THE session of 1916-17 has been one of much promise and encouragement at Stillman Institute. A greater interest having been aroused among some old friends, and some new ones having been found, the first days of school brought together as



In the Black Belt.

promising and as fine a crowd of boys and men as it has ever been our pleasure to teach. The total enrollment during the year reached 43.

After nearly a year's labor among them, our expectations have not been blighted, for all through the session the students have done excellent work, both in the school room and on the farm. Many show fine native ability, and should, with careful training, make valuable leaders of their race. Some will go from us soon, to spend their lives preaching "the unsearchable riches of Christ." Others we expect will return to us, to be further prepared for service as Christian leaders among their people.

Our aim for the future is to reach a higher level of preparedness along every line of work. The curriculum is being gradually raised, and will continue to be raised, until an applicant for graduation in the academic department will have completed most of the work required for graduation from our public high schools. Those who would enter the Theological School hereafter will be required first to graduate from the academic department. We hope from now on to send forth from your school practical, upright Christian leaders, as well as ministers of the Gospel.

We believe that our Southern Presbyterian Church has no greater work than that which lies at its own door. How can we best meet the needs of this great work? It is the mind of the writer, as well as of many others, that these needs can be met most successfully by such training, industrial, literary and religious, as is given selected young men by Stillman Institute.

Will not you who read this give your aid to this great cause, and advance the glory of God by seeking out worthy and promising Negro boys who may, under God's providence, and through you, as instruments, become great leaders of that benighted people? Such boys should, besides being able to pass the entrance requirements, be ambitious, energetic and earnest.

We ask your sympathetic and earnest co-operation. More and more will the welfare of our country require the careful Christian training of exceptional young Negro men for places of importance as leaders of their people, and more and more will your sympathy and support be required. Many today, like the Ethiopian Eunuch of old, are reading from God's Word, and do not understand. Will not you be a Philip, in helping to train those who shall go to this needy race and teach them from the Scriptures that Jesus Christ is the Savior of the world?

Tuscaloosa, Ala.

THIS SHOWS THE NEED.

I HAVE just read through Dr. Morris' new book, "The Task that Challenges." It is fine, and if widely read will enlighten our people about our own Home Mission work.

In a rich church in a large city, I attended some time ago the meeting of a large popular study class. The leader of the class, in the course of her remarks, made this surprising statement: "We Southern Presbyterians have no work among foreigners in America." She was a recent recruit to Southern Presbyterianism, and per-

haps not supposed to know any better, but what amazed me was the fact that the Southern Presbyterian women who composed that class did not correct her. Though a visitor, I could not help speaking out. This lady had given a very interesting resume of Mary Antin's book, "The Promised Land," and she could tell about almost every missionary work under the sun except our own. However, she was glad afterward to receive some literature which I took occasion to give her, showing the Home Mission work of our own Church.

From One of The Survey's Good Friends:

"It would make the angels weep to hear some of the excuses good Presbyterians give for not taking THE SURVEY. A lady from the Northern Presbyterian Church took home with her to a large city a copy of THE SURVEY recently, saying: 'I am going to get this question plan in our Missionary magazine and our Society.'"

CAN YOU TELL ?

1. Mention some reasons—Why support Home Missions?
2. What were the things that attracted Dr. Guerrant to the work among Mountain people?
3. When were some boys in a debate able to give new points on the subject to their judges?
4. What is the special need of a Boys' Dormitory at Beechwood?
5. In what county are 6,500 children of school age, and few schools?
6. Tell something of the transformation wrought by Mission Schools.
7. What did an experienced missionary say of the immediate needs of the mountain people?
8. What sacrament had few people at Tampa, Tenn., ever witnessed?
9. On what occasion was Easter a glad day of victory, with souls won for Christ?
10. When did an auditor find that "something" was wrong with his eyes?
11. Mention some evidences of the promise of Mountain Missions, discovered in a tour of several Kentucky fields.
12. Who read the Bible in Spanish through, in a month?
13. What reply did some Mexican children send to their former Catholic teachers?
- Tell something of the improved plans at Stillman Institute.
15. What song were the children at Balfour singing when a visitor entered?
16. Tell some of the things that the children do at a Mountain Mission school.

REPORT OF THE TREASURER OF ASSEMBLY'S
HOME MISSIONS, APRIL 30, 1917.

Receipts:	1917	1916
Churches -----	\$ 9,400.49	\$ 6,555.12
Sabbath Schools -----	1,128.69	1,329.76
Societies -----	1,044.67	1,126.99
Miscellaneous -----	4,387.56	3,687.30
	<hr/>	<hr/>
Cost of Home Mission Work 1 month -----	\$15,961.41	\$12,699.17
Indebtedness March 31, 1917-----		\$17,262.77
		10,000.00
		<hr/>
Total Receipts -----		\$27,262.77
		15,961.41
Deficit May 1, 1917-----		\$11,301.36
		<hr/>
	A. N. SHARP, <i>Treasurer.</i>	

STEWARSHIP CONTEST ANNOUNCEMENT:—

In Section 5, for members of Sunday Schools and Young People's Societies, the awards for three best papers have been made as follows: First prize, \$40, to Miss Kathleen Jones, Belhaven College, Jackson, Miss; second prize, \$25, to Miss Elizabeth Kehr, Knoxville, Tenn; third prize, \$10, to Miss Jessie Adams, Columbus, Miss.

THE SENIOR HOME MISSION MEETING.

Prepared by MISS BARBARA E. LAMBDIN.

*"O matchless honor, all unsought,
 High privilege surpassing thought,
 That Thou shouldst call me, Lord, to be
 Linked in work-fellowship with Thee !
 To carry out Thy wondrous plan,
 To bear Thy Message unto man;
 In trust with Christ's own Word of Grace
 To each soul of the human race."*

1. Hymn—"Lord, Speak To Me."
2. Prayer—That the work of Mission Schools may be extended and blessed, and that the Church may see its great importance and promise.
3. Transaction of Business.

USED TALENTS IN MISSION SCHOOLS.

4. Talents Entrusted—Matt. 25: 14-30, or to 46.
5. Recitation—"The Master of Our Schools."
6. A Teacher's Prayer.
7. A Five-Talent Man, Dr. Guerrant.
8. Talents Invested:
 - In Mountain Mission Schools.
 - On the Mexican Border.
 - In Colored Evangelization.
9. Mission Schools Honor Roll.
10. Hymn—"O Master, Let Me Walk With Thee!"
11. Prayer—"We bless Thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common pos-

session by their teaching and example. We remember with gratitude to Thee the godly teachers of our own youth, who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christ-like service still be plainly wrought in the lives of their successors.

"Do Thou reward Thy servants with a glad sense of their own eternal worth as teachers of the race, and show them the Spring by the way-side that gives new light to the eyes of all who drink of it."

"And this we ask, for the sake of the Great Teacher, our Lord Jesus Christ. Amen."

NOTES:

9—Names of Mission Schools and Teachers. See 1917 Calendar of Prayer.

If other information is desired, send to 1522 Hurt Building, Atlanta, Ga., for leaflets and copy of the new Annual Report of the Executive Committee of Home Missions.

"I MUST."

I must be doing something for the weary and the sad;
 I must be giving forth the love that makes my heart so glad;
 For thus God fills my spirit with a joy that passeth show.
 I fain would do his bidding in the only way I know.

So to sorrow and to suffering I shall always give my heart,
 And pray to God that every day I may some good impart,

Some little act of kindness, some little word of cheer,
 To make some drooping heart rejoice, or stay some falling tear.

Thus, when I've crossed the River and passed its waters o'er,
 And feel that some will miss me upon the earthly shore,
 My grateful spirit e'er shall bless the Lord divine,
 Who crowns the humblest efforts of a human love like mine.

—Selected.



CHILDREN'S SERVICE.

There's always work in plenty for little hands to do,
Something waiting every day that none may try but you;
Little burdens that you may lift, happy steps that you can take,
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours; We need them as we need the birds, and need the summer flowers; And their help at task and toiling, the Church of God may claim, And gather the little flowers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;
They will have the spell of music for many a tired ear.
Don't you wish your gentle words might lead some soul to look above,
Finding rest and peace and guidance in the dear Redeemer's love?

—Selected.

A VISIT TO THE BALFOUR ORPHANAGE.

"God has sent us here"—the voices of forty orphan children stopped suddenly at the end of the verse in the song they were singing, and the visitor, with these words ringing in his ears as welcome, was introduced to our Mountain Orphanage at Balfour. This is what he saw:

A cozy room with a large heater in the center, attractive pictures on the walls, in the corner a pleasant-faced lady who had turned from the organ to greet him, and the bright happy faces of the children, all between the ages of six and fifteen, standing where they were when interrupted in their song.

All the faces were turned to the stranger, and he could not help noticing their satisfied, happy expression,—all except two near the door with a lady, who seemed about to go away. These two were sobbing and their eyes were filled with tears. The lady's eyes, too, were wet. She was their mother, telling them "good-bye," as she left them to return to the city on the evening train. All this came in one quick glance around the room, and like a picture the scene was printed indelibly on the visitor's mind,—and heart.

A quiet word from the Matron, and the children without confusion took their seats. "Children, this is Mr. ——," she said. "Good evening, Mr. ——," came in a chorus as the little folks greeted their guest. "Good evening, children, I am glad to see you," he said. "My, but this is a big family! Mrs. ——, would you mind letting them sing the song I interrupted?" Once more the voices rang:

"Like the birds and blossoms
God has sent us here."

As the visitor listened and watched their happy faces, the thought was impressed upon his heart, that God has sent the birds and blossoms and these children, all to make us happy, and the happiest people He knows are those who are helping God take care of these children whom He has sent to them.

After more songs, a Psalm recited by the children, and a prayer, they all filed away to bed, each with a courteous "good night," all but one little boy who paused to whisper in the visitor's ear, "Good night, Mr. ——;



"Preparedness" at Balfour.

sleep tight and don't let the bogey man get you."

The next day the visitor went all over the Orphanage. He saw the plainly furnished but comfortable rooms, the neat, cleanly dining-room and kitchen, the store-room and cellar—with a none too large supply for so many hungry mouths this winter. He visited the barn, the little farm where the boys have done so well this summer, in spite of the fact that the oldest is fourteen.

The children were all busy, some at work and some in the school-room, but all under the kind and wise direction of the Manager and his faithful wife, who among the children are more like father and mother in a large family.

As the visitor looked back from the train to the neat home on the hill among the trees, there seemed to echo once more the words that had greeted him the night before, "God has sent us here." And he hopes that those who have so many blessings may generously remember these "whom God has sent" and who have so little of the good

things of life, except as God's other children supply them.

Balfour, N. C.

All who love the Mountain people will be sorry to know that Dr. R. P. Smith, the beloved superintendent of Home Missions in Asheville Presbytery, who established this Orphanage, and other institutions and schools in North Carolina, has been seriously ill this winter, and that Mrs. Smith has suffered a nervous breakdown.

Both are better now, and we must all pray most earnestly for the complete recovery of these dear friends, who can ill be



Young gardeners, and some of their products, at Balfour.

spared for even a short time from their important work.

Mrs. Smith writes that one of the boys of the Orphanage, who came to them ten years ago a homeless child, now a fine manly fellow, has just joined the Navy, and that other young people from the Orphanage are now making their way out in the world, filling places of usefulness.

Does such work pay?—*Literary Editor.*

A LITTLE MOUNTAIN GIRL AT SCHOOL.

BY ONE OF THEM.

My home is up in the mountains. It's awful pretty up there but I like to be down here at school. My sister Carrie came first, and after awhile I got to come. I came all alone on the train, so I was glad to see Carrie waiting for me at the station. It was a hot day in the fall and when we had walked a right smart piece—about a mile—we saw the school. Carrie took me up to her room and combed my hair and helped me get clean.

The house looked pretty big—ever so much bigger than ours. The bedrooms are upstairs in the second and third stories and down in the basement are the cook-room and

the big dining-room. I like to wait on table, though the girls do make you walk a lot bringing them enough to eat.

We get up right soon in the morning, though most of the girls don't get to stay in bed any longer at home. The breakfast girls and the bread girls get up first, and they ring the big bell in the hall at a quarter till six. We have twenty-five minutes to get dressed, and then we go down to the chapel for ten minutes silent time. After that we have prayers and then we go to breakfast at half-past six. As soon as that is over, we make our beds and do our house-work. Some of us wash dishes, some sweep,

some clean lamps, and by half-past eight we have to be through our work, for the school takes up. We go to chapel, and sing and recite Bible verses or hymns, and after a prayer, we all march out.

I like all my lessons. Once they laughed at me when they were talking about the eclipse of the moon, because I said that I had been out lots of times on the hill, at home, to see the moon clip.

I'm glad when it is time to go to the sewing class, for I'm learning to make myself some clothes and it's nice to sew. I'm making a rug, too; you cut rags into strips and plait them like you do your hair, and then you sew them round and round in a circle to make a rug.

Three days in the week, part of the girls go to cooking class from half-past ten till twelve, and I'll be glad when I get to go. We have school again after lunch, and then if it's your wash day you run out to the laundry and wash your clothes, and the next afternoon you iron them while other girls wash. You study your lessons, too, and go to walk down the road. After dinner when the dishes are all washed, we have Bible class in the chapel and then we have study-hour.

At a quarter till nine the bell rings and we go upstairs, and after ten minutes silent time we get ready for bed. We have lots of fun then,—one of the teachers says it sounds sometimes like the girls over her head might come through the ceiling, but she says she doesn't care about the noise as long as they are quiet in sleeping time. The light-bell rings before half-past nine, and then we have to put out the lights and stop talking.

We have mending class, too, and we bring our clothes down to the sewing room and mend them. Every other Friday night we have a meeting of the Literary Society.

Then we speak pieces. We always have a nice school-break, too, when it comes time to go home in the spring—singing and speaking and compositions and a drill.

Saturday is cleaning day, and you ought to see how we scrub. Sometimes in the afternoon we go nutting.

We always go to church on Sunday if the day is not too rainy—it's most two miles to the church. We go two by two in a long line. After dinner we have two hours' silent time, so we can rest or read, and at night there is Christian Endeavor meeting.

A Missionary Society sends me to school here—if they didn't pay for me, I couldn't come. I am very thankful to them, and I like to stay here.

Don't you think you would, if you were a little mountain girl?—*Over Sea and Land.*



HOLDING HIS OWN.

MRS. W. H. MATLACK.

Sturdy and square as the timbers beneath him,

Loyal and loving, brave and true;
What will the coming years bequeath him,

What be the work that he will do?

Open the door for his faith and wonder,
Show him the love of a Saviour true,—

Show the despair of a lost world yonder
And he will work with God and you!

HOME MISSION PROGRAM—JUNIORS.

Prepared by Miss BARBARA E. LAMBDIN.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.
Psa. 34: 11.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.—Prov. 9: 10.

1. Song—"O Jesus, I Have Promised."

2. Apostles' Creed.

3. Transaction of Business.

GETTING WISDOM.

4. Song—"More About Jesus."

5. About Wisdom—Prov. 4: 1-7, 13.

6. Mission Schools, where needy young people are taught the "beginning of wisdom."

7. Prayer—For the Mission Schools of our Church.

8. Song—"Gather the Fairest Rosebuds."

9. Recitation—"Children's Service."

10. "Like the birds and blossoms"—at Ballfour.

11. What a Little Mountain Girl Thinks of School.

12. At Tex-Mex Commencement.

13. Closing Words About Mission Schools.

14. Our Mission School Roll of Honor.

15. Song—"Awake, Awake, the Master Now Is Calling."

16. Prayer—That the Great Teacher will guide and bless all our work for Him; that our Mission School teachers may be strengthened and encouraged in their work; that the young people in these Schools may be won for Christ and trained for His service; and that we may all do more for this great cause.

NOTES:

5—Copy and give out the Memory Verses in advance, and have the children recite them in connection with the Scripture reading.

6—A brief explanation of the work of Mission Schools under the Assembly's Home Mission Committee. (See Annual Report, just out.)

13—Very short closing appeal for this work.

14—Teachers in our Mission Schools. (See Calendar of Prayer.)

If additional items are desired, write for "Snapshots," free. 1522 Hurt Building, Atlanta, Ga.

JOB LUKUMWENA.

Perhaps you have heard of the invalid boy Lukumkena at Luebo, whose life is such a blessing to all. For over a year he lived a horrible life in the village, for no one cares for a cripple. About three years ago Miss Fair found him and brought him into her yard where she might care for him. He was then perhaps twelve years of age. He is a paralytic. He will never walk a step. He became a Christian before his affliction. His heathen mother tried hard to get him to go back to the old medicines and fetiches when she saw that the missionary's treatments were unavailing, but he refused all her entreaties. In the end she too became a Christian.

He is one of the greatest missionaries. He teaches catechism every day and helps people in so many ways. There is seldom a day that some one is not converted in his little house in Miss Fair's yard. His house is full of people nearly all the time and they always go away spiritually helped. He suffers physically a great deal, but is always

happy and always greets you with a smile.

Lukumwena's favorite pastime is writing letters of good will and exhortations to all, but especially to the missionaries and the native teachers and evangelists. I will read you one of his letters which is a fair example:

A LETTER TO THE EVANGELISTS OF JESUS CHRIST AT LUSAMBO.

LUEBO, July 25, 1916.

Friends in God:

Greetings to you! I am writing to remind you that afflictions come to all of us. If a person is chastened and trusts the great God, he will see that it is in order that he may be made happy. The Bible tells us that "whom the Lord loveth He chasteneth."

My friends, I wish to tell you of my chastening. In 1911 a severe illness seized me. The power to walk was taken from me. For four years now I have lain upon my bed. But truly God has shepherded me even

to this good day, and more, He has made me happy by placing some service into my hands. He has enabled me to teach an enquirers' class that I may bring forth good fruit. Moreover, my fellow-teachers, I write you this letter with very great happiness. God has placed me in the hands of His children, who watch over me carefully in His love. Thus for two years and a half they have cared for me.

If affliction comes to any of you, let him trust Jesus our Savior. He will not forsake us, if we love Him. He is within us. Abide in the love and peace of Jesus Christ, the Son of God, who has pardoned our iniquities. Abide, too, in the joy of our Lord.

I am,

JOB LUKUMWENA,
Luebo Hospital.

Mr. Bedinger our missionary at Lusambo, says:

An elect lady of the Ginter Park congregation gave me a sum of money to purchase Lukumwena some gift. The primary department of the First Church, Roanoke, Va., added to this sum. The total amounted to six dollars. I felt that he would find more pleasure in spending the money himself. On the day of our arrival I placed in his hands an envelope containing thirty new one-franc pieces. As he counted them his eyes glistened with tear drops and he could find no utterance. The next day he wrote me the remarkable letter translated below:

LUEBO, May 15, 1916.

My Friend Motte:

Greetings to you and to your wife. I wish to write you of the affair which I have in my heart. Please look in the Book of God, page 419, and you will read 2 Cor. 9: 9-15.

I want you to know that I am happy in the love of Jesus Christ. I do not think of the things which I can see, but of the things of God on high. Our King, Jesus Christ, has bequeathed to us this love in the Holy Spirit. It is well that we praise Him. I have written this letter to make you happy, and when you come to see me I shall have another word to say. I am,

JOB LUKUMWENA.
At the Hospital.

Upon my next visit he was talkative enough. He expressed his gratitude that many people in the foreign land had been helped by the recital of his sufferings and his joy in Christ; he was pleased that some had sent a token of their love for him. Then a new light appeared in his bright eyes as he said, "In accordance with my letter I want to tell you that I have decided to give a part of this money toward the support of others in this hospital who suf-

fer more than I." He did not tell me what proportion he would thus donate, but Miss Fair told me that he handed her six francs, or one-fifth of the total gift. Miss Fair tells me that for a while he took in sewing, making shirts and trousers with his hands, and that he always gave one-tenth, often one-half, of the proceeds to the Lord. He once remarked to her, "When I give the Lord one franc, He always returns me two francs." But sewing was too taxing upon his frail body and Miss Fair had to forbid it.

Mrs. Bedinger and I visited him on still another occasion and found that Bükumba, little George Motte Martin's nurse, had spent the day with him telling of her experiences in America. Mrs. Bedinger asked him, "Would you not like to visit America and see the wonders of our land?" With an artless simplicity he replied, "No, I have no desire to visit any country save the country of God on high, where I long to go and see the wonders of our King Jesus. My eyes are no longer fixed upon the things of this earth, my gaze is upward." A nice rolling chair arrived for him, but he did not seem to enthuse over the prospect of being wheeled about among his friends of the village. He hungers and thirsts to see Christ and



Lukumwena, in his chair with Miss Karlsson, standing.



James Hervey Ross and Mary Wilson Ross, aged, respectively, 2 years 9 months, and nine and a half months.

yearns to be in the presence of the One Altogether lovely.

Dear little fellow, he will not linger long. His digestive organs have begun to fail him. He can no longer eat the coarse native foods, and Miss Fair has begun to nourish him on specially prepared European delicacies. Perhaps, ere this reaches you, his deep longing will be realized and he will be enjoying the presence and pleasure of the Christ he has learned to love through the means which you, dear folks at home, have had a share in sending to him. Yes,

he will doubtless be called soon to sit in the heavenly places with Christ, but the fragrance of his simple, sweet Christian example has created already an atmosphere that will remain fresh throughout the years. His frail body, useless these years, will soon return to the dust from whence it came, but his brave spirit, his steadfast devotion and his unquenchable love will live on to manifest the saving power of the Gospel of the Son of God upon the darkened minds of this dark race in darkest Africa.

JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1917.

*Arranged by MISS MARGARET MCNEILLY.
TOPIC—Mission Schools.*

Song—"Jesus Loves Me."

Scripture Reading—Psalm 67.

Prayer—for the children in mission schools
and those that teach them.

Roll Call—Answer with the name of a school
in our Foreign Parish.

Minutes.

Business.

Collection Song.

Offering.

Recitation—"A Little Light Bearer."

Song—Selected.

Story—"Nobu San's Chestnuts."

Story—"Ohama Chan's and Taro San's Day
in Japan."

Responsive Reading.

Song—"Sowing Seeds of Kindness."

Close with the Lord's Prayer in concert.

SUGGESTIONS.

The Leader should prepare a list of the mission schools and distribute them among the children for roll call, this in case the

children cannot find the information. The Church Calendar of Prayer will be found of great help in this.

Ask the children questions about Industrial Missions, and Kindergartens and explain to them these forms of school work, and why they are of such great help in mission work.

Let the children read the Scripture responsively, or better still, let them learn it and recite in concert.

Make earnest prayer for our school work in Korea, that the schools may be allowed to continue with Christian teaching.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

From a Letter by Mrs. Maria Marable Davis, Greensboro, N. C.:

"Long live THE SURVEY! We are proud of the magazine!"

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, Box 158, NASHVILLE, TENN.

MONTHLY TOPIC—EDUCATIONAL AND INDUSTRIAL MISSIONS.

HERE is a sense in which the division of missionary work into different branches, such as medical, educational, industrial and evangelistic is misleading. All missionary work, no matter what its special character may be, is evangelistic in its aim. Mere secular education divorced from all evangelistic purpose and influence contributes nothing at all towards the establishment of God's kingdom on earth. One of the most intelligent individuals in the universe is Satan, and he has many friends and allies in the world who are among the world's brightest and most highly educated people. Knowledge is power, for good or for evil, according as it is or is not sanctified by religion.

One primary purpose of all mission schools should be to make Christians of those pupils who are not already so. If a pupil passes through a mission school and comes out without having been brought to Christ a recruit has thus been provided for the enemies of the gospel who will be all the more effective for evil because of the education he has received.

There has been such a rapid development along educational lines in nearly all the countries where our Missions are located that the various Mission Boards have been compelled to conduct their higher educational enterprises on co-operative lines in order to compete successfully with the government schools. Thus we have our Hangchow



Hangchow College, as viewed from the River.



Pernambuco, Brazil.

Boys' College, in which we co-operate with the Northern Presbyterian Mission, and the Hangchow Girls' College, in which we co-operate with the Northern Presbyterians and the Baptists. In Nanking we have a Theological school, in which we co-operate with the Northern Presbyterian Mission, the Methodist Mission and the Mission of the Foreign Christian Missionary Society.

The deputation of the Panama Congress which visited the Missions in Latin America recommended a comprehensive plan for theological education in the whole continent, consisting of one training school at Lima, one at Santiago, one in Montevideo and one at Rio de Janeiro. The institution at Montevideo is to be a graduate school of theology, to which students of the other three institutions are to be sent for post-graduate work. The plan is to secure for that institution men who are capable of writing as well as teaching, and who will give much of their time to the production of Christian literature.

Several denominational colleges in Brazil, including our school at Lavras; MacKenzie College at Sao Paulo and Granberry College at Juiz de Fora, have been federated with the view of organizing a university, of which the schools mentioned will assume responsibility for the different branches of professional training.

To promote the carrying out of this comprehensive educational program, Dr. W. E. Browning, of the Presbyterian Mission at Santiago, Chili, has been appointed Educational Secretary for South America. He expects to visit all the mission schools, helping them in strengthening their faculties, in co-ordinating their

courses of study and making other arrangements that will promote the cause of Christian education in that field.

Recent legislation in Mexico, if it is to be interpreted literally, would seem to render educational missionary work in that field impossible. The Constitutional Government has had to fight for its life with the Roman Catholic Hierarchy, and the declared purpose of these restrictions on religious and educational enterprises of all kinds is to eliminate the activities of the Roman Catholic Church from the polities of Mexico. In doing this they have struck what would seem to be a fatal blow at our Protestant Missions also, to which they profess to be favorably inclined. We feel confident, however, that when the Congress which has been called to assemble under the new Constitution meets, it will modify some of these enactments and that some kind of *modus vivendi* will be established under which we can continue to carry on our work.

We are very glad to be able to report that the Japanese Government in Korea has granted a charter for a Christian college at Seoul, in which some of the restrictions imposed at first on missionary educational work have been removed, and under which it is believed that it will be possible to carry on educational work that will be truly missionary and Christian.

While not placing the educational system adopted by the government for Korea on an ideal basis in the matter of religious liberty, we, nevertheless, believe that the granting of this charter will make it possible for us to co-operate in the work of this college, and will insure that the same amount of liberty in religious teaching will be conserved to all our schools after the ten-year period of grace, under which some of them are now operating has expired.

INDUSTRIAL MISSIONS.

In non-Christian lands, with few exceptions, the masses of the people are in poverty. This makes the establishment of independent self-supporting churches, which are essential to the real evangelization of any country, very difficult. Anything that can be done to improve the general economic condition of the country is therefore a legitimate branch of mission work as contributing to that end. The Mission Boards have always considered famine relief work through the distribution of money and supplies a justifiable appropriation of mission funds. Such funds are usually raised by special effort, but they come from our regular contributors and pass through the hands of our Board and Mission Treasurers. It was a far more effective method of famine relief work that was adopted by Prof. Higginbottom, of Allahabad, India, when he taught the people of his neighborhood how to increase the yield of sugar-cane from four tons to thirty tons per acre, and the yield of wheat from eight to thirty bushels per acre. It would certainly be a most Christian thing to eliminate by this kind of industrial education the famines that have so long periodically devastated parts of India and China. It scarcely needs to be added that a church in India or China whose members had received this kind of industrial education must be a far more effective agency for propagating the gos-

pel than one whose membership is made up of those who are periodically the subjects of famine relief through the distribution of money and supplies.

Our own Industrial Missions have been very much handicapped during the past year by war conditions. Our Industrial School at Lavras has been in operation, but the almost universal paralysis in Brazil resulting from the war has resulted in our farming operations being conducted at a loss. Of course the educational value of the work is as great as ever, but we very much prefer to make our industrial work pay expenses when possible.

The Graybill Memorial School at Montemorelos, Mexico, has been closed. Mr. and Mrs. Morrow, who were in charge of that school, have been working at the Texas-Mexican Industrial School at Kingsville, and have had with them most of the boys who were with them at Montemorelos at the time of their leaving. The development of this work as soon as Mexican conditions make it possible will be one of the best things we can do for our church in Mexico. Our hope is that ultimately we may be able to make some disposition of the property at Montemorelos and re-invest the funds in another Graybill Memorial School in one of the Southern States of the Republic to which we expect to transfer our work.

The impossibility of transporting the necessary machinery to the Congo has greatly hindered our industrial work at Luebo. Let it be earnestly hoped and prayed for that after a few more months of obstruction the highway of the seas may be once more made open for us and for all others who wish to traverse them on errands of peace.

ARRESTED DEVELOPMENT.

Just ten years ago the General Assembly, in session in the city of Birmingham, by unanimous rising vote, and under circumstances of the greatest solemnity, adopted the Missionary

Platform, in which we declared before God and men our acceptance of the responsibility of giving the gospel to the people in certain prescribed territory in seven different foreign countries, supposed to contain a population of about twenty-five millions. We also declared our purpose to attempt the completion of this task within a generation.

No Assembly meeting since that time has proposed to abrogate this missionary platform and several Assemblies have emphatically re-affirmed it.

For several years, under the stimulus of the missionary revival of which this action of the Assembly of 1907 was the expression, our Church made rapid progress towards the financial goal of \$1,000,000 a year, which was the estimated amount required to finance the undertaking. Between the years 1907 and 1912, our missionary income was very nearly doubled. We leave out of account the year 1913, when, owing to a special effort to pay off our missionary debt, it was more than doubled. Between the years 1913 and 1916 we made no substantial gain in total receipts. During the past year we made a gain of \$52,000 over the previous year.

But this gain was by no means commensurate with the growth of our Church in membership or with the increased wealth of our people during the past few years of abounding prosperity. It was also only \$25,000 more than the receipts for 1914. Neither was it sufficient to make up for the increased cost of the work due to abnormal conditions. Among the items of this increase were about \$18,000 loss on exchange in China due to the appreciation of silver; about \$11,500 for increase of salaries made necessary by the high cost of living, and about \$12,500 on increased cost of ocean travel.

In consequence of these things, notwithstanding our gain in total receipts, our debt was increased during the year from \$62,766, to \$73,425. Our actual movement, therefore, so far as the accomplishment of our missionary task is concerned, was retrograde instead of forward.

We cannot believe that this practical repudiation by the Church of our Missionary Platform is intentional, or that the Church will be satisfied to permit the present arrest of progress in this work to continue when once the facts are clearly perceived. Our Church is a missionary church and its heart is in this work.

What is the remedy? We have long since ceased to expect that our financial troubles, or those of any other branch of the Church's work, are going to be remedied by the automatic working of any financial system, good, bad or indifferent, or by whom-so-ever devised. We have no suggestions to offer, therefore, of changes in our present financial system. We are emboldened to say, however, that this system, up to the present time, has not been worked in such a way as to solve anybody's financial problem.

One earnest conviction, however, we have, and that is that the only thing that will ever start our Foreign Mission cause on another career of real progress is such an organized campaign of preaching on missions by our pastors, and such an opportunity of presenting our cause as a concrete entity, on its individual merits, in all congregations where the pastors and sessions are willing to have it presented, as will lead to a new missionary revival like the one which led to the inauguration of our Forward Movement in 1903, and to the adoption of our Missionary Platform in 1907.

From Miss Elizabeth Weimar, Fernandina, Fla.:

I am so glad I can send in twice as large a subscription list as I did before.
It is a joy to work for THE SURVEY.

DEATH OF REV. JOHN W. DAVIS.

REV. John W. Davis was born in Salisbury, N. C., on July 25th, 1849, and died at Soochow, China, on February 24th, 1917. He was a graduate of Davidson College, N. C., and of the University of Virginia, and took his theological course at Union Theological Seminary, Va. He was appointed as a missionary to China in 1873, and arrived at Soochow on October 7th of that year. Dr. Davis labored continuously in Soochow for forty-two years, with the exception of three years, during which he served as professor in Columbia Theological Seminary, and five years, during which he filled the chair of Theology in the Union Theological Seminary at Nanking.

At Davidson College he was one of the favorite pupils of Prof. J. R. Blake, and about twenty-five years ago he was commissioned by Prof. Blake to establish a hospital at Soochow, called the Elizabeth Blake Hospital, in memory of Prof. Blake's mother. This hospital was opened in 1897 and has from the beginning been under the care of Dr. J. R. Wilkinson as its principal medical director. During the greater part of the time since it was established, the evangelistic work of the hospital has been under the care of Dr. Davis.

Dr. Davis was a man of fine literary gifts and his attainments in Chinese scholarship were surpassed by very

few foreigners, and only by those who gave their entire time to the study of the Chinese classics and did very little evangelistic work.

Dr. Davis had been in unusually good health only a few days before his death, when he became ill with acute pneumonia. At the time of his death he was in the sixty-eighth year of his age.

The funeral services were held in the church in the compound of the Elizabeth Blake Hospital. The casket was carried to the grave by members of our Mission, who came from Hangchow, Nanking, Chinkiang and other



Rev. John W. Davis, D. D.

places. Many beautiful floral offerings by Chinese and foreigners showed the love and esteem in which Dr. Davis was held.

The Executive Committee of Foreign Missions would hereby place upon record its very high appreciation of the long and faithful and efficient service of our departed brother, and directs

that a page in our minutes be inscribed to his memory and that copies of this memorial notice be sent to the members of his family as an expression of our deep sympathy with them in their bereavement, and also that copies of it be published in THE MISSIONARY SURVEY and in our Church papers.

REV. JOHN W. DAVIS, D. D.

Rev. P. F. Price, D. D.

D R. DAVIS was the oldest missionary in service and the second in age in the Southern Presbyterian Church. In his death a mighty man of valor has fallen. He was born July 25th, 1849. He was a student of Davidson College and of the University of Virginia, and later of Union Theological Seminary. He was a man of keen mind and scholarly habits. I recall his telling only a few years since of a visit to a Roman Catholic library, where he saw a number of books in Latin, which he evidently read with ease and relish. He came to Soochow in 1873, and most of his missionary life was spent in that city. He was, however, called to Columbia Seminary to act as professor for two years during his furlough in the home land, and for several years he was professor of theology and homiletics in the Nanking Theological Seminary, and he did much towards building up this institution. He was a strong defender of the faith and an indefatigable worker, and, though a man of the most intense convictions, yet charitable and self-restrained in his attitude towards those who differed from him. The testimonies to his work and to his worth by members of different missions at his funeral in Soochow bore striking witness to the deep place he has won in the esteem and affections of those for whom and among whom he has labored during all these years. He rarely allowed himself a real rest. A writer in one of the Shanghai papers spoke

rightly of him when he said that Dr. Davis did not allow himself to waste one single minute. He had at the time of his death been in China fifteen years without a furlough. Dr. Davis was a strong preacher, a lucid teacher, an able expounder of the word of God, and a wise executive, careful in every detail.

His last public act was preaching in his street chapel in Soochow on a cold, raw night, the night before he was taken ill. The books that he made, the foundations that he laid in the Elizabeth Blake Hospital in Soochow and in the Theological Seminary at Nanking, the impress that he made by his teaching and by his preaching and the memory of his well rounded character are the abiding monuments of one of the strongest men that the Southern Presbyterian Church has ever sent out to the mission field. It was a pleasure between Dr. Davis and the writer that he once told me when I first reached China that he hoped to live to be a hundred years old. It seemed as if his hope might be fulfilled. He was a man of clean and active habits and did as much work at sixty-eight as others do at thirty. He was not taken through failing powers, but by an attack of pneumonia. It was clearly the hand of God who thus calls away His workers, but who will somehow carry on His work.

WHO WILL ANSWER.

Of the missionaries whom the Church has sent to the China field, twenty-

nine had, up to May, 1916, passed away. Including the eight mentioned above, thirty-seven have gone to their reward. They laid down their lives for China, the land of their adoption. Their being called away from us is a call to us to fill in the ranks. The work is

yet unfinished. The opportunity is with us, but at any time it may pass from us. The gaps must be filled in. The work must go on. The call is urgent. Who will answer, saying, "Here am I, send me?"

THE SEVEN YEAR PLAN VINDICATED.

JNO. L. ARMSTRONG. *Educational Secretary of Foreign Missions.*

AS STATED in former issues of the SURVEY, we are now in the third year of our Seven Year Plan of Missionary Education in the Sunday Schools and the special field for consideration this year is our Congo Mission. We are hoping for a large increase in the number of Sunday schools co-operating in the plan.

It will be a matter of interest not only to those who have been taking part, but also to all who may consider taking part, to know that there was a very decided increase in contributions from Sunday schools for the year ending March 31, 1917, over the year ending March 31, 1916. The exact amount of increase being \$5,593.77. We do not think that the financial part of this plan is the most important, but it is the most tangible part and when we consider that the gifts from Sunday schools have come as a natural re-

sult of the study and prayer which went before the gifts and not as a result of any high pressure methods, I think we are justified in the inference that this increase in giving vindicates the plan of missionary education on which we are working in the Sunday schools.

In view of this vindication of the Seven Year Plan by the financial test and in view also of the approval of the plan by those who are using it, it would seem that there should be no need of further argument to show why every Sunday school should take part in the plan. The burden of proof would seem to rest on those who are not enlisted in the plan to show why they are not enlisted; and that, not only for the sake of the work and the plan, but also for the sake of the children that the schools not taking part are responsible for teaching.

FIRST IMPRESSIONS OF THE FIELD.

DR. E. R. KELLERSBERGER.

LUEBO! What a wonderful place it is! As we came up the river and daily came nearer the goal of our long trip, our hearts beat faster as we thought of our soon being there. By the time we passed the saw mill, three miles down the river below the station, we were really getting restless and excited; then we passed the farm and saw the native part of Luebo far up on the hill. As we came on a Kasai Co. steamer (the Lapsley, being on the slip at Dima for repairs), none expected us, as we landed on the oppo-

site side of the river at the company's station. It was 2 P. M., and all were in church; by the time the messenger was up the hill to the mission, and we were rowed across, some missionaries had caught wind of our arrival, and soon the natives also came down the hill in streams. Oh, the joy of meeting, the crowding, the incessant hand-shaking, and finally the long hammock ride up the long hill, with the incessant "Muoyo, Mukelenge, muoyo, mama!" It is worth the whole trip. I hardly think there are many greater



Bachelor's house on Luebo Station.

joys that the arrival of new workers on a needy field; to be met by men like Dr. W. M. Morrison, out here over twenty years; Mr. Motte Martin, out here for over fourteen years, and Dr. Coppedge, out here for over nine years, and by many other younger workers that have made a place for themselves, is a real inspiration to the new ones!

The half had not been told us! if we could only get some of you folks to see this great work. The large, neatly kept grounds, with the scattered palms, and in every direction houses—there are the residences, the big church shed, the printing house, the store house, the hospital, the school buildings, the industrial school, etc., and spreading for miles away from the river on all sides of Luebo, native villages, with regularly laid out streets! How your hearts would burn if you could set your foot on the station, and have been with us to the great church filled and packed with about 1,700 natives—all attentive, and sing! say, they beat any church we ever had at home, and put us to shame! It is really a wonderful sight. They are considering enlarging the church, or building

more out in the farther villages, to hold the crowds. At Sunday school there were 1,250.

Every morning of the week the bell rings at 5:20, and this barely gives time for the natives to come from the distant villages for the prayer meeting at 5:40 A. M. From 800 to 1,000 come through the chilly fog, and sit shivering, usually clad only from the waist down. That meeting means much to me; it is short, but full of power; God honors such a faith and persistance; it refreshed my soul, and put me to shame! How God has worked, and yet at the same time comes the dark side of the picture: What I have told you is only a ray of light in the dark; may you help increase that ray to a flood of light. Pray for another hospital and dispensaries at our other stations; they are sorely needed. May the Lord open more the hearts of the people that they may give. If we could get some of you out here to see we could not keep you from giving. Would like to tell you all about our work, for example, the Boys' Academy and the Girls' Home, but have no time to tell it all. The home that Miss Fear-

ing started is now in care of Mrs. McElroy, who has at present about 90 to 100 in her yard, and more don't come because we can't take them. I hear them in the backyard now, as they are singing hymns as the day is ending; it is hard to tell you how well they sing and how it does one's heart good to hear it here in the heart of this land lying in darkness. When I tell you that many natives have their regular "cisokomenu," or a secret place for prayer, out in the forest somewhere, and that we have some native pastors and elders that exceed any missionary here in usefulness and faith, then you can see why there is some fruit. Last year there were 2,672 conversions actually registered, and four times that many were begging to be let in, but were refused; maybe many of you don't know that the Church at Luebo is the largest in the Southern Presbyterian Church. Besides this, there are many conversions that are not heard from at all in far distant places. The "batangidiki," or evangelists, literally "the

ones that scatter themselves," go many, many miles, and oh, how more missionaries are sadly needed to train and teach these that go on such a responsible mission that we can never do on account of our small numbers.

Can you imagine 1,007 in our day school the other day? Almost a university, and only one older woman missionary (Mrs. Crane), teaching, with the help of two new ones that do not at all speak the language yet. The need is stupendous. Are there not some whom the Lord will persuade to give the support of young women teachers. Just say the word, we know the people ready to give their lives immediately.

Can you think of one doctor taking care of from 100 to 200 sick people a day, with one nurse helping? And the doctor has incessant calls from other missionaries and white men here. It takes time to study, diagnose, and treat sick people, and what can one doctor do? I am here only a few weeks longer, when we go to Lusambo, where they have never had a doctor yet; we have



Native house in the Baluba village. The little boy standing near the house is a pupil in Luebo School. He is a Christian; he can read and write in his own language and is beginning to learn French.

no doctors at Ibanche and Bulape, and a new station that we soon hope to open in the far southeast, will absolutely need a doctor.

Now a word about the climate, just to correct some mistaken ideas: There are many things here that are dangerous to the foreigners if they don't take care of themselves, but the same thing holds true in any country. Luebo has practically no mosquitoes, as it is all cleared about and open; it has not been really hot at all since we got here—most of the time delightfully cool, only after 8 A. M. and before 4 P. M., the character of the sun's rays is such that we cannot go without a helmet, as it has sometimes made people very sick, and even been fatal in very short time. The evenings and nights are lovely, and I have always slept with one, and sometimes two good blankets. The moonlight nights are almost like day—"uncanny bright"—so that one can easily write, and also read, during a clear full moon. It is the rainy season now—the hottest time of the year, yet it does not rain all the time, but when it does, it pours in torrents, due to the cold nights, there are very heavy fogs

many mornings, and it is in these cold fogs when I wear my wool sweater, that 800 to 1,000 natives come from as far as two miles off, many clad only from the waist on down, to the early morning prayer meeting, at 5:40. So the climate is really good, and what kills missionaries out here is overwork and over responsibility, without any rest, and most of the time with no physician.

The hope has been frequently expressed to us that we would not be "lonely" out here; please don't feel that way about us, as we are as happy as anybody could be. How could we be lonely when we are busy every minute, when we are here in the name of the Lord Jesus Christ? How can we be anything but satisfied and happy. But, remember that we are all very human, that the ocean trip does not better our disposition, and do give us your earnest and prevailing prayers, that the God of Daniel, "who is able," may make us to this people channels of blessings, bringing them the message of a new and victorious life through Jesus Christ.



A few girls from the Pantop's Home at Luebo.



White Babies at Luebo: Sitting on the grass, Eula May Cleveland (2½ years); standing on the bench, Charles Crane (1½ years); in his mother's arm, Raymond Daumery (4 months); on the bench, George Motte Martin (4 years); in her carriage, Sarah Stegall (1 year).

A SHORT TRIP.

PLUMER SMITH.

DURING the last two weeks of December and the first week of January, I was away for eighteen days on a trip to the north and northwest of Mutoto.

Four days of that time I was in a section never before visited by any of our missionaries though within forty miles of Mutoto. At one of these places a teacher of ours had been at work for nearly a year. I baptized three who were ready for baptism. I had always supposed that in that section, that there were no people, or at least no large towns, but I found many large towns.

About the third day from here I had some temperature, which hung to me for six days. I thought that I had a little temperature, though we went on all the same. As I had forgotten my thermometer, I could only tell by getting some native to feel my forehead and also by counting my pulse. At Cibalabala we found Ngala Petelo, also his wife and child, who had been there

only a short time, starting work and the work is very new. The church was not done. Ngala is his native name. When he named himself Petelo he was naming himself after Peter. He is a very consecrated man, and although we had nothing there three months ago, he has a good work now. He went with us on to Muanza, about twenty miles farther on to the north. He had been there once or twice to encourage the people to build a shed, but their chief would not allow it.

We arrived at Muanza and were well received by the chief. But that night, after supper, when I called the chief and the people to talk to them about a church shed, the chief said: "No, this town belongs to the R. C.'s and there can be no Mission church here. There were ten men there who had been baptized, while sitting at Luebo, as well as twenty-four others who were Protestant adherents, but had never been baptized. But the chief said, "If they want the Protestant re-

ligion go to Mutoto and live." We went to bed. The next A. M. I intended to get the names of these thirty-four Protestants and if they wished we would ask the state that they be allowed to move to Mutoto. But when the chief came to see me the next A. M. he told me that he had decided to let us build a church. We walked out and selected a site for the church and evangelist's house. Afterwards we were to send them a teacher. But as I had seen a similar case once before, where the chief agreed in our presence, but as soon as we were gone forbade the people to worship God, I decided to leave with them a teacher who was along with us. He agreed to stay. I hoped that as he was of another village that the chief would be afraid to bother him. We left Friday. After we left the people began to build the church, but the chief then began his persecution. On Sunday the R. C. teacher came, with some of the village people and the chief's son. They broke

up the service, slapped the teacher whom I had left, tore down what of the church that had been started. The teacher came in to Mutoto to report. After he left the R. C.'s went and had a fight with those who were building the church. Rome is still the same. Can a leopard change his spots? We hope that this will only strengthen the hearts of the people.

When we left Muanza it was nine A. M., and we had a long, rough forest tramp till ten-thirty P. M. That day the path was so rough and winding that I rode in the hammock but little. We crossed the Lubudi, some thirty yards wide, the main stream, but then for one-fourth mile farther it was wade, wade, for the men, and for me to either play monkey on the hammock pole or ride on a man's back. After that day for the rest of the trip, we were in territory where we had well established work. The next day I met David Mputu, who is the superintendent of that section, and who was with me the



Scene on the Lulua River, near Luebo.

rest of the time. In fact, the last night I stayed at his place, had the Lord's Supper in the afternoon. David and his work is an inspiration to any and all who come in contact with him. His wife helps him very much, also. Although the R. C. priest, who works in that section is continually worrying him, he tells all his teachers to do as David is doing, quit building their sheds in the middle of the road, build a fence around the church shed and in this fence build the evangelist's

house. David's wife is a great help to him in his work.

On this trip seventy-nine adults and ten infants were baptized in the eleven villages where we examined the catechumens. The work is moving along well.

At one village an old man, whose word seemed to be respected, sat on the ground with a small dirty rag for clothes. He said he was in "mourning" for his son, who had lately died. May we mourn for these poor people who are dying without Christ.

BAKETE SUPERSTITIONS.

R. F. CLEVELAND.

THE religion of the African is not in reality a religion, but a system of superstitions. They believe that "Nzambi" (the Great Spirit), after creating the world, left it to its fate. They do not believe that death comes naturally, but that some evil spirit or witch is responsible. For this reason the witch doctor or "medicine man" plays a great part in the religious life of the people. He occupies the same position in authority as did the sorcerers and magicians in Egypt during Pharaoh's time. The witch is called to settle all questions of mystery and doubt. All he must do is to consult his medicines and charms and the mystery is solved. His word is infallible.

Not every village has a witch doctor. When things go wrong, people dying, no game killed in the hunt, famine, etc., the witch doctor must be consulted. Sometimes they must send to another village or tribe for him. He may refuse to come until a large fee is paid in advance. This is only the beginning of the robbery. He brings with him a large number of charms and fetishes, to be worn for various purposes, according to the need. It may be to keep away snakes, leopards or sickness, it may be to assure the wearer of success in hunting or trading,

it may be to cause the death of an enemy, or it may be worn as a sort of "good luck" charm, like the rabbit's foot worn by the old-timer at home. The "medicine man" is truly a "quack" in every sense of the word. When he departs from a village he leaves death and poverty behind him, but takes with him a great quantity of wealth.

The witch doctor has been rejected and driven out of most of the villages which have been touched by the gospel. Still some of them are carrying on their work in secret. Especially is this true among the Big Bakete occupying the territory around "Bulape" (pronounced Bu-la-pay), our new Congo Mission station.

The Bakete are deathly afraid of one of their number, whom they believe to have a "mufong" (a witch), with power to kill some one. They have great faith in the "cifafa" (poison cup), in pointing out a witch, and willingly consent to take the test in order to prove their innocence when accused, believing thoroughly that only the guilty die. The poison is made and administered by the witch-doctor. It is made from a root, beaten to a powder and mixed with water. One person is usually given five large cupfuls. When some one dies, the witch-doctor is asked to point out the witch who is responsi-

ble for the death. His relatives and friends insist upon him taking the poison test to prove his innocence. Should he survive the test his people are jubilant, because he has no witch and they usually celebrate with a dance, everybody joining in the fun.

But, sad, sad is the story if the victim dies! As soon as he falls, weak and dying, his own relatives become furious and angry because one of their number has been proven to be a witch. They rush to him to increase his agony by spearing him or by tossing him high into the air, that he may fall to be crushed. His body is burned immediately, for they cannot destroy the power of the witch until his body has been entirely consumed.

But they not only accuse the living, the dead are made responsible for some things. The Bakete are great hunters, and should they go on a hunt or two without any success, the common custom is to attribute the cause to some departed spirit of the village. They must therefore consult the witch-doctor to find out just whose spirit is responsible. Then they must open up the grave and burn the bones which remain, along with the remains of anything that was

buried with the body. In this way his power for hindering the hunt is destroyed forever. One of the prominent chiefs of Bulape died six months ago. As he was not a Christian, he was buried in the usual native way. A few weeks ago his grave was opened and now nothing remains but an empty hole and a few colored beads and cowry shells scattered about, because they would not yield to the fire. The bones of the dead chief were burned and his spirit was thereby destroyed forever. Oh! if we can only lead them from this awful custom to see just what Satan is trying to do with all their souls! They are fully conscious of the existance of evil, but so ignorant as to it's source. They are like a lost blind man groping about in darkness seeking for light. Can we give it to them? Shall we ever be able to show them that Satan is the great witch doctor who is responsible for all sin and death and not their dead friends and relatives? Only the power of the gospel can do it. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Bulape.

SCANDINAVIAN MISSIONARIES IN CENTRAL AFRICA.

REV. GUNNERIUS TOLLEFSEN.

FOR a year or two there has been an increasing desire amongst the Scandinavians, in particular the Swedes and the Norwegians, to take up some definite mission work amongst the neglected people of Central Africa. But before an independent mission could be organized, it was deemed wise that their missionaries should have the advantage of being scattered in some established missions that were already working in Africa, and that this proportionary period should give the mission the opportunity of avoiding the costly mistakes which uninitiated organizations in a new field cannot avoid. Accordingly, with this end in view,

six missionaries, representing three different societies, were in due time sent forth to the Kasai region in the Belgian Congo, learning the language and to be acquainted with the people of the country. It was also expected that the work of these missionaries should be of a pioneering nature, and that they for a time at least should be associated with a comparatively new mission that would provide such experiences. Consequently, the Congo Inland Mission of America, located at Djoka Punda and Kalamba, was decided on, so much so, as the said society had declared themselves willing to accept them as associate members of their mission.

The first missionary to be sent was the Rev. O. Andersson, from Sweden, arrived at Djoko Punda in the autumn of 1914. The remaining brethren all came out within a year and a half after the arrival of Mr. Andersson on the field. It is also worthy of notice that all of this party except one, undertook to go to the field in the time of war, having to face the danger of the war zones, going through mined waters, submarines, zeppelin raids, etc. One of our members was in London during one of the dreadful zeppelin raids over that city and I myself had a narrow escape in the North Sea, meeting a German submarine midway between Norway and England. Being foreigners, they were all liable to be under suspicion and control while waiting for the Congo steamer in England.

Most of our time in Djoko Punda was actually spent in pioneering work, such as making of brick, building, carpentering, etc., all which, of course, will prove to be useful in days to come. But as a more all around experience in mission work was desirable, such as native church life, training of teachers and evangelists, industrial and hospital work, the time seemed to have come to be associated with another mission with some standing and years of experience. Having visited Luebo on two occasions and seeing the great work going on there, some of us were left with the impression that this mission was just the one that likely would be

of greatest help to us. Presenting our plans to the leading members of the Luebo mission, they at once offered to render such desirable help as might be serviceable to us in our future work.

We have at present three Scandinavian missionaries here in Luebo, viz.: Miss Karlsson, Mr. Edhegard and myself, and we are very glad indeed for the privilege given to us to be engaged in such a great work. Having visited other mission stations coming up the country, I do not recollect any other station with equal extensiveness of work and efficiency.

The Luebo mission is to be congratulated on splendid corps of workers. If an outsider may be allowed to give an opinion of the earnestness and consecration of the missionaries, it would be most favorable to them. In proportion to their work the number of missionaries on the station is without exaggeration, far too small. One is sometimes astonished to know how they are able to keep up this overwhelming work. They have my admiration as well as sympathy and prayer.

Before closing I might add that Mr. and Mrs. Andersson are now making an extensive tour through this colony to look for a new field. And when the war is over and sufficient money is raised, we trust, that also we may be able to follow the command of Him who said: "Go ye into all the world and preach the Gospel to every creature."

From a Methodist Friend in a Southern City:

"I have a brother who is a missionary in Africa and in his last letter he advised me to subscribe for THE MISSIONARY SURVEY; as I am a Methodist, I did not know how to get it, so called up several Presbyterian ladies here and they said they knew nothing of the paper. Please find one dollar for one year's subscription and if there is any mistake kindly let me know." [Gentle reader, could such a thing happen in your community?—THE EDITOR.]

AFRICAN SCHOOL CHILDREN.

B. M. SCHLÖTTER.

ACUSTOMED as we are to seeing the principle of discipline applied in the education of our children at home, it is a striking contrast to see the eagerness of the native children, not to mention the grown-ups, to acquire the ability to read and write, which is regarded by them as perhaps an honor greater than we esteem a university A. B., A. M., etc. The following is a little incident, the like of which is common, that illustrates their estimation of this opportunity of education.

At our magasin, or storehouse, on the mission compound, we have four or five boys on hand all the time, on whom fall the duties connected with the store and whom it is necessary to keep within call all day. There is also a native evangelist in charge of the store where we sell a few articles to our native employees, and which evangelist spends a part of his time at this work. It often happens that there is an hour, sometimes two, in which they have nothing to do. A few weeks ago I heard the sound of voices as in recitation, and upon investigation, found that this evangelist had gotten hold of a blackboard and some chalk and was having a regular class with these five boys who had some leisure just then. Nothing had been said to the evangelist, "Musonguela," nor to the boys, this having been done on their own initiative. After that, still nothing having been said, they had their class from day to day, as spare time offered, sometimes on the veranda of the store, sometimes in the back yard, but as often as they found the time they would get the blackboard and teacher and have a lesson.

This same spirit which was manifested by these boys in their desire to learn is found wherever our work has gone. And when you consider the fact that we have no methods of compelling them to attend, nor even do their parents exercise that authority over their children which our parents assert—considering this and looking at the total of regular attendance at our schools this past year, it certainly means they are anxious to learn. And their great ambition in learning to read is to be able to read the Bible, as we have it translated into their language.

But remember this, teaching a native to read the Bible in our schools means far more than mental training, and more than a "civilizing influence." From the very first there is impressed on their minds the truths of the Bible in the form of short stories, parables and various other selections from the Scriptures, these forming their readers, then also the catechism. In fact, extracts from the Bible, and the Bible itself is practically all the material we have for use in our schools. Do you think this "Sword of the Spirit" could be put into their hands from day to day without cutting the way of truth into their hearts? So you see what has been accomplished when a native has been taught to read. And couple this fact with the fact of their eager desire for both the Gospel and the learning, and you have a nucleus for figuring the importance and the power of education in Africa. And having this "Word of the Lord," we have the promise, "The word of the Lord endureth forever."

Luebo, December 4, 1916.

From Mrs. Geo. D. Elliott, Sr., Duke, N. C.:

"The MISSIONARY SURVEY is a constant source of happiness to me."



View at Lin-Yuin, near Hangchow, China.

NEW MISSIONARIES AT WORK.

MRS. W. C. McLAUCHLIN.

One year ago today we left Richmond to come to China and now we are "on the job" in our far-away home in Sutsien. Most of our time since we came has been spent on the language, but I thought you would like to know that we do find time for a little visiting every now and then, since we have learned to talk in this strange tongue.

A VISIT TO FIVE HOMES.

It took us five hours to make five calls a few days ago. Perhaps if we had visited this number in America (*mei grote*) we would have gotten through sooner, for we wouldn't have had to stop and teach those we wanted to bring into the church there, although it might be well to do it oftener than we do. The first woman we went to see was sick in bed and we tried to persuade her to come to the hospital and be treated, but in her ignorance and fear of what the foreign doctor might do for her she could not be persuaded. Her daughter-in-law wanted to learn, so Mrs. Bradley sat down to teach her while I tried to teach one of the little children in the house a prayer and a hymn. We then went to see a girl who had been interested in the Gospel and had studied some, but after marrying into a rank heathen home where Christianity was despised, especially by her old mother-in-

law, she lost interest and we almost feared she wouldn't be glad to see us, but she seemed to enjoy reading again out of the little book she had hidden away for so long. Mrs. Bradley asked where it was and after searching for a little while she found it and she and I read a few pages together, while Mrs. Bradley taught her younger sister. From here we went to see an old woman who was a professional gambler, but



Some of Mrs. McLauchlin's New Year Callers.
Most of these are Christians.

had been interested enough in the Gospel to come out to the night prayer-meeting and had learned a good deal of the Gospel, but her heart was cold, and yet she still wanted to know more. "Nothing is too hard for Him," and we are praying that she may soon repent and live a different life. It was sad to sit in their cold, dirty little rooms with absolutely nothing to make things bright and we longed to tell them of the Light that could add sunshine to their dark hearts. Everywhere we went we saw the candles and the little pot of ashes where they had been worshipping in their ignorance. What are five homes among these millions? This is the question that ran through our minds as we walked home through the narrow little streets.

There are 2,000,000 right around us here, and how can we meet the need? Are we

to get discouraged because there are so few of us to reach the many? Between the grandmothers, grandchildren, neighbors, etc., we had reached only thirty people, but it isn't for us to worry over results. The Apostle Paul must have been working under some such conditions as this when he said, "I have planted, Apollos watered; but God gave the increase." After all it is only by the personal, face to face, heart to heart method we can ever reach them and these are to tell others and others, until little by little this whole land will have heard the Message of Salvation.

We are longing for the day to come when we will know the language more thoroughly and be able to speak to these people in their own tongue. Won't you, through your prayers, help us to do this, and do it quickly?



West Lake and Pagoda, Hangchow, China

DO MISSIONS IN CHINA PAY?

A Testimony to American Missionaries in China.

MR. JULIAN ARNOLD, a Commercial Attaché of the American Embassy in Peking, gives a very forceful and deserved tribute to the American Missionaries.

The American missionary population in China numbers about two thousand five hundred and represents nearly fifty per cent. of the entire foreign Protestant missionary population in this country. In missionary educational and hospital work, American institutions represent probably seventy-five per cent. of the work being done by all missionary bodies. More Americans resident in China are engaged in missionary activities than in mercantile pursuits. Thus, in a way, our missionary interests are our predominant interests in China. They probably spend as much as \$2,000,000 a year in China, the bulk of which is sent from the United States.

Does it pay? Yes, and from whatever viewpoint it is considered. Contrary to statements often made in print and in speech, the Chinese do appreciate the labors of the foreign missionaries and do welcome

them in their communities. There are instances of opposition on the part of native communities to missionary work in these localities, but this opposition generally gives way under a better knowledge of the work of the societies in these communities. Time generally wears away this opposition, and often societies which at one time met with violent opposition in a community are now warmly supported by the same community. Missionaries are often criticized for living in good foreign houses and for having comforts quite superior to those enjoyed by the Chinese among whom they work. In fact, one will find a missionary in China living as well as foreigners in other walks of life. But, why not? It would be a sad reflection on western civilization if we obliged our missionaries to live in the sordid, unsanitary way in which the mass of Chinese live. It would also reflect sadly on the mission-



Avenue leading to the Monastery of Lin-Yuin.

ary if he were to come to China from the United States and leave behind him the lessons which our country has to teach in sanitation and cleanliness. As the majority of missionaries live in the interior of China, away from treaty ports, that is, in places where foreign merchants are not by treaty permitted to live, does it not stand to reason that the missionary, in living in western style rather than in Chinese style, incidentally teaches the Chinese among whom he works to understand the virtues of things western? First toleration, then investigation, and later adoption, is the process of the result of the missionary carrying things western into the interior of China. Our merchants and manufacturers could well afford, as a business proposition, to equip American mission stations in the interior of China with American furnishings.

Thus, let the American merchant be the last to criticize adversely the American missionary for carrying American ideas of living and comfort to the interior of China.

No people have done so much to acquaint the English-speaking world with the Chinese people and things Chinese as have British and American missionaries through their books and other publications on China and its people. These missionaries learn the language of the communities in which they reside and come to know the people among whom they work more intimately than do Britishers or Americans in other walks of life in China. As a result they have given to the English-speaking world a flood of knowledge regarding this strange country and its people, which, from a commercial viewpoint, is in itself a very important work.—*Missionary Review*.

THE LAST DAYS OF REV. GEORGE HUDSON.

REV. GEO. P. STEVENS.

Dear China Friends:

It has been my privilege to be in Montreat during the last days of Mr. Hudson's illness and to visit him frequently. I know that all the friends in China are anxious to hear something of these last days.

It had not been my good fortune to know the Hudsons in China, so the first acquaintance was made here in Montreat soon after our arrival when Mrs. Stevens and I went to call one afternoon. He was sitting in

his rolling chair out on the front porch and greeted us with a smile and a glad handshake. We had learned before going that his hours for seeing visitors were from four to six in the afternoon and that he was especially anxious to see the China friends. He was interested in everything going on in China and all the friends there and seemed not to tire of talking over the problems and prospects of the work.

We found that he was working hard on a

History of the China Missions. This was in the midst of pain for he told us that sometimes the pain was so intense he had to stop. Again at night when he could not sleep, Mrs. Hudson told us, he would work on this book to make him forget the pain. He said "It is just a race with death."

Then he was preparing to make an address at the Foreign Mission Conference soon to be held. Dr. Chester had asked him to take part. He told me he was going to make an effort to get there but knew not whether his strength would be sufficient. When the time came he was able to be at the Auditorium. From his rolling chair on the platform, a most striking address was given, clear, strong, and ringing in its appeal. His text was, "Who knoweth whether thou art come to the kingdom for such a time as this?" Apart from the man and his life it was one of the best missionary addresses of the season and coming from the one who gave it, undoubtedly it was the best.

The next day after he spoke at the Auditorium, all the China missionaries were invited to the Hudsons for afternoon tea. It was a delightful occasion. At the close Mr. Hudson read the Word and led us in a brief prayer. For some, this was the farewell message.

A few days later he made his last visit. It was to come up to Geneva Hall for the Missionary reception. Dr. and Mrs. Chester invited all the friends to come and call on the missionaries. He was brought in an automobile, his rolling chair having been carried on ahead. It was wonderful to see him mingling with the crowd, staying on until the last.

After the first week in August, the week of the Foreign Mission Conference, his strength began to fail rapidly. It seemed that our Heavenly Father had given him special strength to bear this one more testimony before the church at home in behalf of the cause he loved so well and then said, "Your work is finished. You must soon go Home." He had to stop work on the History of the China Missions. The suffering became too intense. He said he would like so much to stay to finish it but that the Lord knew best. He had begun to have sinking spells.

These began to come on more frequently and to grow in intensity. The perspiration would break out over his body and it was hard for him to get his breath. His heart was failing. Sometimes when I called to see him in the morning it would be to find that he had spent an almost sleepless night. The doctors told him it would probably be in one of these sinking spells he would pass away, so nearly every day for a number of days when I left the house it was to tell him good-bye.

Notwithstanding his weakness and pain I found him still leading his family in daily prayer at the family altar.

It seemed that he just could not hold on much longer but Mrs. Hudson told me when I called that he was very anxious to live until the following Saturday which was the twenty-fifth anniversary of their marriage. She was going to give him a book as a present but fearing he might not live until the time, she gave it a few days before. He kept it on his lap a great part of the time and actually read it through. It was "Tramping Through Mexico." His remark to a friend visiting him when the day came was beautiful. He said, "I had a great joy in my life twenty-five years ago and now again although near the confines of life I have a peculiar joy in celebrating this day."

During the last days, the promises of the Word were very precious to him. Mr. Siler, pastor of the Montreat church, said he hardly ever visited him that he did not quote some promise from the Bible showing his appreciation of God's goodness to himself and his family. One I remember well his quoting to me was, "The loving kindness of the Lord endureth for ever." A few nights before his death he said to Dr. Anderson, "So many of the promises are coming back to me." Next to the last night Mrs. Hudson came down stairs at two-thirty. He said, "Oh, the promises are just crowding in on me thick and fast," and he quoted as his last one, "He that overcometh shall inherit these things; and I will be his God, and he shall be my son." Rev. 21:7.

He wanted to go. So many times he said, "Why am I lingering?" He told Mr. Siler that his strongest desire was to depart and be with Christ. As he reclined in his rolling chair out on the front porch in full view of the mountains and clouds he said, "How beautiful it is out there, but oh that is as nothing compared with the beauty of the land to which I am soon going."

On Wednesday, September 27th, at 12:30 he passed into this heavenly land.

In the notes found on the first page of his small copy of the Psalms under date of April 24, 1914, these words were found:

"It is just a year today that I was obliged to take finally to my bed and really over four years of constant suffering frequently amounting to unbearable agony. During these weary years and especially the last year, this little book has been my constant companion and comfort, I testify that there is no experience or emotion of my soul which cannot find adequate expression in these divinely inspired melodies."

In a note book on Hebrews the following poem by Josiah Condor was found. It was read at the funeral service in the Montreat church.

"Oh, to be brought to Jesus' feet,
Tho' sorrows fix me there,
Is still a privilege; and sweet
The energies of prayer,
Tho' sighs and tears its language be,
If Christ be nigh and smile on me,
Then blessed be the hand that gave,
Still blessed when it takes;
Blessed be he who smites to save,
Who heals the heart He breaks;
Perfect and true are all His ways,
Whom heaven adores and death obeys."

In this same note book was a copy of Tennyson's "Crossing the Bar." At the bottom just after the words, "I hope to see my Pilot face to face when I have crossed the bar," he had written, "I know I'll see my Saviour."

One of the most striking things about Mr. Hudson's life was his constant watchful desire to bear testimony to his Lord. The promises quoted bear witness to this fact. The following, written by his wife at his dictation, was made public after he was gone, being read in the Church by Rev. R. P. Smith:

Montreat, N. C., Sept. 15, 1916.
"I do not know when what men call death will come to me, but, while I am in full possession of my faculties, I wish to say very simply that I die trusting only in the merits and atoning blood of Jesus Christ my Lord and King.

"I have no other hope and my standing before God and my Heavenly Father depends absolutely on what He has done for me. His blood shed for me is the only ground of my salvation.

"His continual intercession at the Throne of Divine Grace is the only ground of my safety."

GEO. HUDSON.

After the service in the church here Thursday, September 28th, at ten o'clock, conducted by Rev. R. P. Smith, assisted by Rev. R. C. Anderson, Rev. E. L. Siler, and Rev. G. P. Stevens, the body was taken to Asheville, and laid to rest in Riverside Cemetery. According to his request the burial place will be marked by a stone bearing only three words, "Saved by Grace"—a testimony.—*Bi-Monthly Bulletin*.

Montreat, N. C., Oct. 5, 1916.

LETTER FROM MISS KEMPER.

WE ARE in the throes of beginning our new school year and getting the work organized and the machinery in running order. It is no easy matter to arrange the daily schedules of the three schools so that there be no conflict, as the same teachers have to serve in the various departments. From present prospects, we shall have a larger number of pupils than in any previous year. We are already crowded and there are more applicants than can be accommodated.

Now, if the spiritual results shall be commensurate with the material prosperity, what a blessed year it will be.

As you will know before this reaches you, Miss Marchant is with us, having made the somewhat dangerous journey

in safety and comfort. She went to work two days after her arrival and she is filling a most important place in the Institute. In fact, we do not see what we should have done without her efficient help. She is well and seems very happy to be in the work again, and of course we are happy in having her.

Miss See, too, is once more at her post in Bom Successo. She had a safe voyage and encountered no pirates though she came on an English steamer, which left New York after the Kaiser's savage threat.

Dr. Gammon went to Bom Successo today to conduct the services tomorrow. The work there is encouraging.

Lavras, March 10.

Glad Letters:

"It takes 80 subscribers to put our church on the Honor Roll. Here are 83! And this is not all; I am not stopping; have some more of the congregation to see. I have enjoyed the work—think we are always happier when we have something to do."

REV. ALVARO REIS OF RIO DE JANEIRO.

THE tearful wife of a young employee of the United States Government in Panama expostulated in the hospitality office of the Congress on Christian Work in Latin America, last February:

"When I said I would entertain a delegate, I supposed you would send me an American. Your notice says I'm to have a Brazilian preacher named Reis. Oh! I'm so disappointed! I telephoned you right away that it wouldn't do. My husband would never stand for it. Couldn't you give me one of your distinguished speakers?—somebody like that fine looking man over there?"

Great was her astonishment and dismay when she was informed that the gentleman to whom she pointed was the Rev. Alvaro dos Reis, pastor of the First Presbyterian Church of Rio Janeiro and that in accordance with her telephone instructions he was to be entertained in another of Panama's hospitable homes.

Rev. Alvaro Reis is as good as he looks. Of commanding appearance and scholarly mein, he has all the grace and courtliness of his Portuguese ancestry. He is an easy conversationalist—speaks good English and is a born orator. His birthplace was in the country near Sao Paulo, Brazil, and he is about fifty years old. His parents were Roman Catholic. He was early led to Christ and was one of the three boys who composed the first class in the American School in Sao Paulo. He has had a practical education, has worked as a machinist and then as a traveling salesman. He became prominent through his writings for the religious press while serving for nine years as a frontier missionary after he had completed his theological studies.

In 1897 he was called to become the pastor of the oldest as well as the most important National church in Brazil, where he still is. At that time the church was barely self-supporting. He has built up the work until it has today thirteen hundred members, and has in addition sent out from the parent church five branches that have been nursed by the home church into positions of independence and self-support, in some instances already owning their own church properties. Under his ministry six of his young men have gone out to the theological seminary and thence into the active ministry.

As the editor of *O Puritano*, the leading evangelical weekly in Brazil, if not of South America, he has even a larger pulpit than that of the First Presbyterian Church. He and his church have been largely responsible for the building and maintenance of the Rio Janeiro Evangelical Hospital in its significant service in Latin America. He is easily the most prominent religious leader of his city; was a delegate to the World's Missionary Congress in Edinburgh, Scotland. In Lisbon, Portugal, he founded a mission, for which both pastor and support have been furnished by the Presbyterian Church in Brazil ever since. Although Mr. and Mrs. Reis have had no children, they have in succession adopted seven or eight; and they take particular delight in their grandson, a beautiful child, the son of the oldest adopted daughter.

Alvaro Reis is a scholar, a poet, an author, an editor, a worker; he is a successful soul-winner, a remarkable leader, and what is more, he has the deep love and profound respect of those who know him best.—*Men and Missions.*

From Mrs. Chesley Watkins, Statesville, N. C.:

"I want to take this opportunity to tell you how delighted I am with THE SURVEY and the new Prayer Calendar. They both continue to increase in excellence and are a credit to our church."

THE GOLDEN CASTLE SCHOOL, NAGOYA.

MISS LEILA G. KIRTLAND.

The Golden Castle School entered into her 28th year with mingled feelings. She rejoiced because of the goodly number of new pupils and the peace and harmony existent among the faculty, but she regretted the departure on furlough of her most efficient principal, Miss Thompson. What a blessing that she could see no further than the present at that time, for if she could have known that these precincts were to know no more the presence of the aforesaid beloved principal, I fear that her grief would have deprived her of the needed courage to carry on the work. Lest some of the friends who read this may fear the worst, I shall state plainly that it was on account of forming new domestic relations that Miss Thompson (now Mrs. MacLaughlin) severed her connection with us. Although she is no longer with us, we will continue to feel her influence in every branch of this work as long as it lasts. I should like to take this opportunity of testifying to her remarkable power of leadership, her unselfish faithfulness to her post of duty, her sympathy and spirituality in her dealings with every one. Indeed her example is a difficult one to follow.

The outstanding features in the life of the school during the past year were the special evangelistic meetings held by Rev. M. Uemura in the spring and Dr. H. W. Myers in the autumn; also the lectures in connection with the Lyceum Lecture Course. This course was started in commemoration of the national celebration of the Emperor's accession ceremonies. It is under the auspices of the Kinjo Jo-gakko, but contri-

butions are solicited from all who may be interested. We have received the bulk of the money needed from our Japanese patrons and friends. The object is to obtain a foundation fund of five thousand *yen*, so that the lectures may be carried on regularly three times a year, using the interest of this fund to defray the expenses of same. The aim of these lectures is to give the general public lectures of an uplifting nature upon subjects of general interest. Of course, our primary object is to acquaint the people with the principles of Christianity. To that end we invited Dr. I. Nitobe, of Tokyo, to be the principal speaker at our first entertainment in February, 1916. The first entertainment was held at a public hall and was a great success. The second was given at our school, with Mr. Uemura as the principal speaker. The place was crowded on this occasion also. Mr. Uemura remained a few days conducting evangelistic meetings for our school girls. That was in May. The next lecture-meeting was held in the autumn, November 11, at the Prefectural Hall. This was in the nature of a *fujinkwai* (women's meeting) and the speakers were Mrs. Hani, Miss Kawai and Miss Yasui. It was fine to see those splendid Christian women speak so boldly against vice, especially the *geisha* traffic, and uphold the Bible before that great audience. The evangelistic meetings held by Dr. Myers in our school soon after the above lecture-meeting were most inspiring and we felt that the Holy Spirit was working in our midst. Quite a number of girls decided for Christ at that time.



A mountain road, where Pilgrims make their way to the Shrine above. .

A very pleasant break in the routine was the trip to Nara for educational purposes. The whole school spent the day there and found it most interesting and profitable.

Another interesting occasion was a literary entertainment given to the teachers and upper class pupils of some of the primary schools in this vicinity. It was a joint literary entertainment in which all took part. The lecture room of the school was beautifully decorated with flowers, which for the most part our girls themselves had furnished. As the guests were leaving, each was presented with flowers and some picture post-cards of the school. One of the interesting features was a song composed by one of the music teachers of a primary school in honor of the occasion. The subject was the arrival of Admiral

Perry to open the door of Japan. It was sung by a class of Primary School girls and was quite effective. After the program the guests were conducted over our buildings and then we assembled in the auditorium for a good fellowship meeting. All seemed delighted.

We are adding two supplementary years to our regular four years' course. We hope to attract those who wish to specialize in music and English.

There seems to be a bright future before us now that the people here are beginning to understand better the principles for which we stand. Our prayers have been wonderfully answered and we feel that God has yet more blessings in store for us.—

The Messenger.

"LOVE YOUR NEIGHBOR" KINDERGARTEN.

FLORENCE D. PATTON.

Yesterday, in our Okazaki Kindergarten, we unexpectedly gave a demonstration in the art of discipline, an unknown art in this Land of the Rising Sun. To my great joy we had quite a little audience of mothers, grandmothers, uncles and aunts, though the good work had to begin on them, for they did not know any better than to laugh at the child, who was the cause of the disturbance. He is the grandchild of the old lady who acts as caretaker, and her daughter, the child's aunt, is one of the teachers. As we try to make it our rule not to have mothers or relatives present during the school hours, for that reason we had refused to allow this child to enter. But yesterday he came.

All went well till the time to form in line, when he set up a wail and clung to his grandmother. The aunt was at the organ, so the head teacher and I got the other children in and seated. Then I went out and told the old lady to make herself scarce, which she did, leaving the young hopeful rending the air with his shrieks. Thereupon the teacher went out, and while vigorously engaged in a wrestling match they soon entered and got to their seats. All the time the children were singing at the top of their voices in a vain endeavor to drown the screams.

For just one hour and a half we kept up that business; sometimes the child was in the teacher's lap, again on the floor, kicking and knocking his chair about, which we smilingly replaced each time, while keeping on with the singing and marching. The visitors, meanwhile, looked what they thought, but dared not speak. Once when my back was turned, the aunt left the organ to take him, but I headed her off. Fi-

nally he began to subside. Then we went into the various classes, to which he had to be carried like a lump of lead. Directly, however, he was of the happiest. But at recess I saw him making for his grandmother just in time to pull her in at a side door and send her upstairs in a twinkling. A great calm followed the storm.

The guests were loud in their praises of our discipline, and one little mother there with three children slipped out and bought a large basket of oranges and presented them to me and said, "After this I will only bring my children to the gate, for I am only too glad to leave them in your hands."

In this neighborhood we have a lovely family who wanted to send their children to us, but held off for a long time because they could not endure so much Christianity. At last they said they would just try it and see, but they were not going in for any of the religious part. They are now begging us to let their little girl still come to us for a part of the day after she returns from school, because Sunday School is only once a week, and they want their children taught Christianity every day. They themselves are attending our meetings.

But another family happened to get an overdose in one day and balked. The two children came home full of their stories. In the afternoon the wife came in from the Mothers' Meeting, where she had prayed and given her heart to Jesus. The night of the very same day an older son, after a visit here in our home, was full of the story of the Cross, which he had heard of then for the first time. Whereupon the father brought down his fist, and put a stop to the whole business. However, it only

lasted for one day, and they were all back again in full force.

One of our greatest joys is the Recreation Day, once a year, when we take the children to the city park for an outing. Many of the parents, and all the church people and other friends join us, and we all eat lunch together, after the games are over.

It is a gay and happy day, but a weary little band of pilgrims wend their way homewards at its close. The grown folks are, if anything, more keen about it than the little ones, and never let us forget to have it from year to year. Pure, innocent enjoyments are so little known among this people, that they hail such with delight, when they come their way.—*From Far Japan.*

MISSIONARIES' HOMES.

MRS. S. M. ERICKSON.

Without doubt the first demand of the church at home with regard to her missionaries, after being satisfied as to their fitness for their work, is that they practice *economy*. The idea of luxury in connection with a missionary arouses resentment in most minds. And this is as it should be, for a missionary comes in contact with too much suffering to be happy in spending an undue sum on his own requirements, and a large proportion of mission funds comes from those at home whose offering means real self-sacrifice.

The young missionary who starts for his field pictures his home as a tiny cottage meagrely furnished, where everything will be run on the simplest scale, and if he has heard stories of the servants employed in other mission homes, resolves that *he*, at least, will never engage more than one. When he arrives at his station, as a rule one of two situations confronts him; either there is no American house for him at all, or the comfortable home he takes possession of is so large that it hurts his conscience to live in it.

For a year or more he feels rather unhappy about this, and then it begins to dawn upon him that perhaps the older missionaries who build the house knew what they were doing, and that if they had put up smaller houses they would have been both uneconomical and unwise. They find first of all that a study is an essential (though perhaps the most ardent advocate of the tiny cottage would have granted this much from the first.) The next essential proves to be a large reception room where classes, meetings and entertainments can be held. Then, too, occasions arise pretty frequently to call in members of other stations to help in the work, and guests arrive from here and there so frequently that our new family, by this time rejoicing in a child or two, has to admit that at least three bedrooms are a necessity if the work is to be unhampered. In this way approval is gradually won for the main house, but how about the servants' quarters? In the answer to this lies the tragedy of the first few years of life in the Far East,—the bit-

terness of the change from a free American to a "foreigner" living in an alien land. For servants have been found to be a necessity also, without which one might as well give up hope of doing the work which the church sent him out to do. The idea of economy involved here is the question whether one shall pay out a few dollars a month for service, and thus be enabled to do the work of a missionary, or whether he shall receive from the church a missionary's salary for doing the work of a servant. This is the heart of the matter, though such questions as what the natives would think of a servantless "teacher," the necessity of having some one to do the buying, etc., might be mentioned. And one speedily finds that in a land where telephones are not in general use, where there are no modern conveniences, and where an endless amount of time is consumed in merely *living*, one servant cannot and will not attempt to do all the work.

Almost the same reasons stated for the necessity of building homes for our married missionaries apply with equal force to the unmarried ones. A lady cannot sleep, study, teach, hold meetings and receive callers in a single room. Her hours and the hours that would suit a family with children could seldom be arranged satisfactorily, so in most cases, where the ladies are doing actual evangelistic work, it has been found best for them not to board, especially as their Bible Women usually live with them. The cost in money may be more, but the results of this arrangement are unquestionably better.

Granted, however, that these large homes are needed, are the native houses unsatisfactory? They certainly are. In the first place no owner of a suitable Japanese house wants to rent it to a foreigner. We put up stoves; we want glass in our windows; we have heavy furniture which injures the floors—all sorts of objections. And on our side we object to the lack of sunlight; the dampness, the impossibility of having proper ventilation, and most of all to taking off our own and our children's shoes every time we go in and out of the house, for

this is dangerous in the winter and a nuisance at all times. There is no place for recreation, either, for the Japanese yards, or courts, are small enclosures, filled with stone lanterns, artificial "mountains" and innumerable wells, which breed millions of mosquitoes, and carpeted withal by moss. Moreover the Japanese houses are jammed right against each other, and if your neighbor's children are enterprising they may climb over your roof and view all your proceedings at their leisure, while their less agile adult relatives perpetually stare from their own apartments. (Than which nothing has yet been devised more dissipating to all forms of nervous energy!)

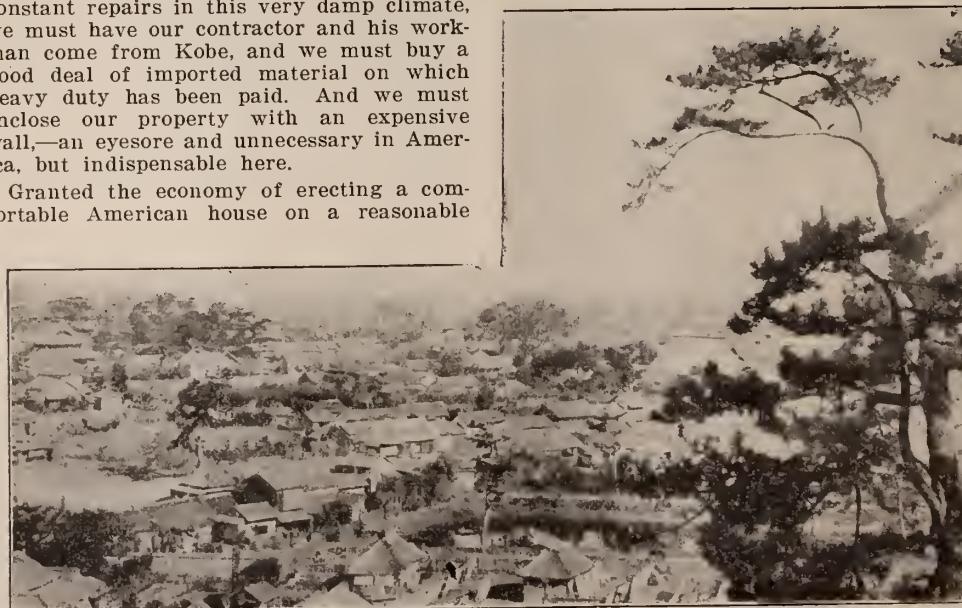
Well, granted then that the missionaries need large American houses, why do they cost from two to four thousand dollars? Such homes do not cost so much in America. True, but it is only in the largest cities in America that land sells for anything like the prices it commands in the crowded Orient. In America in the rural districts we sell by the acre; here even a "farm" is sold by a measure six feet square. A missionary really ought to have some "yard," some space between himself and the neighbors where he can go and feel that he is at "home," away from prying eyes. We are now facing a situation in our mission caused by the erection of a sanatorium for tubercular patients within about six feet of the kitchen windows of one of the mission homes.

Granted the lot,—if we are to build a house which will last for years without constant repairs in this very damp climate, we must have our contractor and his workman come from Kobe, and we must buy a good deal of imported material on which heavy duty has been paid. And we must enclose our property with an expensive wall,—an eyesore and unnecessary in America, but indispensable here.

Granted the economy of erecting a comfortable American house on a reasonable

roomy lot, it is imperative that we DO IT NOW. Land that sold for fifteen cents a unit fifteen years ago has advanced to five dollars and fifty cents. In Kobe land has gone up a thousand per cent. in the past ten years. The Northern Presbyterians bought their land in Kanazawa many years ago for three cents a unit, and now it is worth as many dollars. Building materials have advanced tremendously, and labor is now so high that this one item alone makes a vast difference between the cost of the old houses and the new.

Our Japan Mission has tried to be economical. It has said repeatedly when the church has failed to grant the amount called for, "We will use what has been sent us for direct evangelistic effort, and will try to get on for the present in such houses as we have. Perhaps next year we can do better." And in so doing the Mission has proved itself penny wise and pound foolish, for it will now require many times the amount it would have taken years ago to equip the stations properly. Only a little more than half the houses needed have been erected. We have built but three residences in the last thirteen years. The situation is becoming acute, especially in the larger cities where rents are exorbitant. What will you do about it, Christian business men of the South? Can we afford to allow matters to grow worse, or shall we see to it that the King's business is administered with true economy?



A partial view of Takamatsu, Japan.

OPPOSITION SPELLS OPPORTUNITY.

REV. S. M. ERICKSON.

The prejudice of government officials, the indifference of the people and the vested interests of the priests make up the opposition that we meet in preaching Christ in Japan.

The Government on the one hand states in the Constitution that the people may enjoy religious freedom, and then the Educational Department orders the children in the schools to worship at the Shinto shrines. Some of the school teachers take the children to the shrines twice every month. Let a Christian forbid his children going to the shrines and he becomes a marked man at once. And yet some officials become Christians and are faithful.

Japan is "The Land of the Gods," but the people are not especially religious. They are superstitions, and their idol worship springs from a variety of motives. The sick go to the temples to be made well. The gambler goes that he may have good luck, and the geisha that her business may thrive. Nearly every worshipper wants something other than forgiveness of sins. Christianity is not attractive to the ordinary ear, as there is too much about sin in the preaching. Eliminate the doctrine of sin, and Christianity would make wonderful progress. One business man told me the other day that if Christianity could teach a quick way to make money like the Konkokyo sect is said to do, the people would flock to the churches. Another merchant said, "If you did not sing that temperance song, I would go once in a while."

The idol maker thinks that Christianity will ruin his trade, while the incense maker views with anxiety the future business in his line. Candles would not be in such great demand should Christianity prevail and the *sake* brewer would miss the assistance that now comes from the shrines and temples. What are you going to do with all these businesses which are supported directly or indirectly by idolatry when the temples become unpopular? It is much like the question of what to do with the bartender when the saloon goes out of business.

Idolatry is a big business. Some of the temples take in more money than many of the big churches in Christian lands. There is the little image of the Goddess of Mercy, only two inches high, housed in one of the largest buildings in Japan. There are twenty collection boxes placed about this temple. One of these boxes is 60 square feet. These boxes are opened every ten days and the collection is counted. Amounts differ according to the season, but the sum runs from 750 yen (2 yen, 1 dollar) to 1600 yen, and the average monthly income is not less than 4000 yen. The income from these

boxes alone is not less than 50,000 yen a year. Forty per cent. of the coins are one-half sen coppers (2 sen, 1 cent.) Fifty per cent. are one sen coppers, while the remaining 10 per cent. are silver coins.

Nearly one hundred priests are clothed and fed by these contributions, and one thousand yen a year is used for repairs on the temple. "But, on the whole, the budget of the Kwannon Temple is a very satisfactory one," says a Tokyo newspaper.

Kompira, the shrine in Sanuki Province, has an income of 310,000 yen a year from collections. Add to this 70,000 a year from the sale of charms and prayer boards and you will agree that a pretty brisk business is being done. The priests do not have to leave their shrines to get this money as it is all left in the boxes. Just what is done with all this money I do not know, as there is no visible charity work being carried on. This is a Government shrine, and so perhaps the money all goes into the public coffers. All the blind of the province could be educated and the insane cared for in a good hospital with the income from this temple.

"The love of money is the root of all evils," and it is also the source of much opposition to Christianity in Japan. This opposition is a challenge to Christians. The prejudice and indifference of the people create an additional reason for sending missionaries. The Cross of Jesus must be exalted in a land where men do not think of sin and its awfulness. The sixty million sinners of Japan are sixty million reasons for you to send more missionaries to preach Christ crucified for sinners.



The horse is worshipped in Japan. Several brass horses are kept in the temple grounds. Live horses, too, are kept where Pilgrims may feed and worship them.

A YEAR'S HAPPENINGS IN JAPAN—Continued.

MRS. S. M. ERICKSON.

The Executive Committee of Foreign Missions was unable to give us the \$5,000 needed to buy property and erect a building in the center of Tokushima this year. But the Lord provided us with a place any way. We have rented a large building in the very heart of the city, and fitted it up for our purposes. The Night School is taught upstairs. There are about 35 young men who were enrolled during the past year. With the enlarged building we look for a larger number of students in the fall. The lower part of the building is used for the evangelistic work, and the rear for the evangelist's home. Mr. Miya, of the Japan Evangelistic Band, a man of ten years' experience in a hall of this kind in Yokohama, has come to help us in this work.

Tsukushi San is Mr. Moore's evangelist, located in an outpost in the Susaki field. "When Tsukushi San got the one Christian teacher, his friend and six lady teachers to attend the inquirers' class on Sunday evening the Principal called teachers' meetings on every Sunday evening to prevent their attending. Tsukushi San holds the class on Saturday evening now. I sent the Principal a copy of 'The Common People's Gospel'—he read it and wrote me a letter of thanks for it—he attended Yatsu San's meeting. We hope Tsukushi San can lead him soon to believe."

The work of the Kinjo Girls' school does not seem to be able to keep Miss Kirtland busy, and so she has a kindergarten as a side-line. We will give just a little from her report: "Our Christmas entertainment was carried on about as usual, the place being filled with parents and friends of the children. It was sweet to hear them repeating memory verses from the Bible, even the tiniest joining in. The old, old story was explained through asking

questions of the children and by songs and pictures. The Children had made presents for their mothers by pasting Christmas cards and Sunday school colored picture cards in little booklets for they knew the stories of the pictures and could explain them to the people at home. Illustrated Gospels were also given out to the people present, so I think that one must have gone into the home of each child.

"At our mid-winter mothers' meeting, Miss Florence Patton presided. It was held in my home. The weather was so very unfavorable that only a few were able to be present but we think that the ones who heard Miss Patton's talk were very much impressed. In trying to follow up this advantage we found that although there were hungry hearts they were afraid to talk freely with the teachers on account of Buddhist opposition. The one who seemed most touched lives in a Buddhist priest's family.

"In February there was an union meeting of the Christian kindergartens in and around Nagoya. The place was Miss Dawson's kindergarten. The meeting was well attended by both Japanese and foreign teachers. The convention met to discuss kindergarten problems and to exchange ideas so as to be mutually helpful. Much stress was laid upon the teaching of temperance to these young children in showing them the bad effects of alcohol even upon flowers when applied to them instead of water. In one instance a child was so impressed by this teaching, that it insisted upon its father giving up *sake* to the extent that the father became ashamed to drink before the child."

There are eleven meetings conducted for children every week in Takamatsu. Miss Atkinson is teaching some 600 children every week, and has meetings at the boys' reformatory and for the girls at the cotton factory. She is not

able to respond to all the calls that come for meetings.

Miss Elsie Buchanan is one of the second generation of missionaries, and so along with her language study she has been able to assist in the Kinjo Girls' School, teach a Bible class in the First Church and assist in the evangelistic work in connection with the chapel at Shimidzu.

Miss Lumpkin is one of the hustlers of the mission. She has fourteen meetings every week for children and also one meeting for high school girls and one neighborhood meeting. On Sunday she has six classes.

Mrs. Munroe has been doing fine work since her return from America in December. She writes: "From January the classes for young women in my home began to increase, so that the average for a time was 70 in daily attendance. Some days there were 100. Of course they had to be seated in rows on the floor in a small parlor and dining room and even out into the hall. Straw matting was kept fresh for them to sit upon."

"Opposition took active form in some of the Government schools which these girls attended. Almost all of these girls were from heathen homes. The numbers fell off, but some continued to be very earnest. One young woman told, upon returning from spring vacation to her country home, how her father 'threw her out' because she would not worship the family gods, and how she prayed, and how her mother took her part, and finally even the father relented. It is estimated that four thousand attendants could be counted at the meetings. The blessed fact is that not four thousand different girls came, but that whereas five hundred only were reached, these persisted in coming again and again, some attending a hundred meetings between January and June."

VIII. SOME STATISTICS.

"The independent church at Tokushima has had a prosperous year with a larger attendance than ever before. Its present enrollment is 195, of whom 22 are children. There were 22 additions, and the amount of the contributions was 555 yen. Mr. Tomida Mitsuru is the pastor. Mrs. Logan teaches a class of High School girls in the Sunday school of this church, attends the meetings on Sundays, and has a meeting of the ladies of the church at our home.

At the Suketo Chapel eight people have been baptized this year. This chapel has a rule that no one will be baptized who has not been studying Christianity continuously and earnestly for one year. Altogether 116 were baptized in the Tokushima field during the year.

Sixty-nine adults and children were baptized in the Sanuki Province and three men have decided to enter the ministry.

Mr. Wm. Buchanan reports that 25 have been baptized and seven members have been received by letter, making a total membership of 184 in his field. There are 63 inquirers and last year the Christians gave 745 yen.

IX. NEEDS.

No missionary communication would be complete if we omitted the needs. The fields have never been equipped and with the growing work carried on, fresh demands arise frequently.

Mr. Wm. Buchanan would like to have funds to build churches at Gifu, Ogaki and Seki.

Mr. Logan says the church at Omi-chi is now like a flower in a pot that has attained its growth. Although there are additions every year, we need a church building in order that the church may grow larger and become independent. The land will cost 2,000

yen and the building will cost 1,500 yen.

The missionaries in Sanuki would be extremely happy if the following needs were supplied at once:

1. We need two mission homes at once for the missionaries already on the field.

2. We need a missionary family and two ladies for Marugame and homes for them.

3. We need \$1,400 for church building in Marugame. We have the lot.

4. We want more funds for tract distribution and newspaper evangelistic work.

5. We would like to buy church building lots in Kwannonji, Utazu, Tsuda, Tsukiji, and Sanbonmatsu before the price of land goes up any higher. \$1,000 invested twenty years ago would have saved us \$10,000 now.

The Mission at its Annual Meeting requested the Executive Committee to send us twelve ordained men and three ladies this year.

INTERCESSION.

I can not tell why there should come to me

A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

Perhaps just then my friend has fiercer fight.

A more appalling weakness or decay,
For courage, darkness, some lost sense
of right
And so lest you should need my prayer, I pray.

Then do the same for me, if I intrude,
Unasked, upon you on some crowded day.
Give me a moment's prayer as interlude;
Be sure I sorely need it. therefore,
pray.

—*Selected.*

FOREIGN MISSION TOPICS FOR THE YEAR.

JANUARY—*Mid-China*
FEBRUARY—*North China*
MARCH—*Mexico*
APRIL—*Africa*
MAY—*General View of the Field*
JUNE—*Industrial and Educational Missions*
JULY—*Signs of the Times*
AUGUST—*Medical Missions*
SEPTEMBER—*Japan*
OCTOBER—*Korea*
NOVEMBER—*Brazil*
DECEMBER—*Cuba*

No Christian can discharge his obligation to carry out THE GREAT COMMISSION, without using the means provided to inform him of the conditions vitally bearing upon the task.

THE MISSIONARY SURVEY is the authorized means for Southern Presbyterians.

Are you using it?

WAR IN THE EAST.

DR. R. M. WILSON.

YESTERDAY, at 5 P. M., after clinic, I drove out with my family for a little exercise. We came to a low place where some ducks were feeding and as they rose I got two nice Mallards. Coming toward home we met a long string of cooleys, who had been to the mountain for the day, where each had gathered a large load of grass. One of the cooleys had accidentally tipped the others load and over into the ditch went his great load of grass. At this the procession stopped and these two had a little discussion about the matter. Stronger words, and louder talk continued until the two fell into a ditch. A friend stepped forward to separate the two, but instead, took the part of his friend. Another and another joined, until the battle took on large proportions. They deliberately turned hoots loose, walked out of the trenches, removed their coats and placed them in a remote place so as not to be torn or soiled and took up the battle afresh. Pulling of hair, biting and kicking were the chief methods of attack. Best progress seemed to follow when two friends would attack one foe. There were quite a number of these sets of three scattered over the field. Very soon the battle took fierce proportions when re-enforcements from the rear in the shape of women from the village came forth. One old lady said, "That's my servant. Let me get at them." At this she stepped aside and untied the baby from her back and placed it at a safe distance and joined the forces. She threw mud and scratched their backs. This scratching of their exposed backs was contrary to all international laws and a most cruel instrument of warfare. Occasionally one would pound another with his knee or foot below the belt and of course, this too, was used only when one gets desperate. (In the hospital we not infrequently have one of these fellows suffering the rupture of some internal

organ). Early in the battle I proposed peace, but it was a dangerous thing to do and knowing a little about history in such cases, I decided to remain seated in my zephalin or buggy and be neutral.

A Chinese friend of mine said, "This is no place for foreigners like you and me, so lets go," and so we left the battle at its height, and I'm only sorry that the final results cannot be reported.

While this is a heathen method, I would recommend it to replace the more civilized means of scrapping. It satisfies one's anger and is far less injurious. In all the fights I've witnessed out here, never have I seen such instruments as razors, knives, pistols, guns or even clubs used. As the native Christians wear their hair cut short, I hardly know what methods of fighting they would use. Always in fighting here the first thing they do is remove hat, coat and shirt, and then grab for a good hold into the hair, then bite, slap and as they say "feed him yok," or call him ugly names. A Korean knows nothing about swearing. We say with pity, "Poor heathen to fight like that." What do you suppose the heathen are



Number 3: The heart of a bird dog, in which was found 41 long white worms, the longest of which was thirteen inches.



Number 1: A Cyst weighing fifty pounds, being removed from a native.

saying about the civilized warfare that is spread over the world at present.

Picture No. 1 was a cyst weighing fifty pounds removed. In former days we saw many of these, but now, with hospitals scattered over the country, they are usually removed before attaining such proportions. She made an uneventful recovery—not so much as having the least rise of temperature during convalescence. She went home

happy, saying she would send all the old sores and itch cases in her part of the country to the hospital.

No. 2 is the same lady, ten days later. Picture No. 3 is that of the heart of one of the bird dogs at the station that died suddenly. Thinking it might be an interesting case, I removed the heart and found 41 long white worms in it, the longest being 13 inches. It is called *Filaria Immitis* and inhabits the for-



The patient, ten days after removal of the cyst.

eign bird dogs, preferably, it seems, those with long hair. Human beings have a similar condition but a smaller worm. Quite a common disease out here among the natives is distoma—a

worm that gets into the lung and makes that his long home. Nothing has been found that will remove it. About 90 per cent. of the natives have worms of some sort, chiefly intestinal.

PERSONALIA.

We ask our readers to look on this picture and then send their congratulations to Rev. Geo. T. McKee, of our African Mission. One would not judge from the expression of Mrs. McKee's countenance that she has been very deeply depressed by the loneliness and isolation of her life in Africa. We venture the assertion that she has more sunshine in her heart, as well as in her countenance, than the average young society woman of civilized America.

We were glad to receive recently a letter from Mr. T. Daumery, one of the Belgian recruits to our mission in Africa, who is giving his special attention just now to the printing department. Mr. Daumery expresses the opinion in this letter that he does not know the English language well enough to write articles for *THE SURVEY*, but sends us some very attractive pictures as his contribution, some of which will appear in this number. Judging by this letter, we should say that his knowledge of English is not far behind, and his penmanship is far superior to that of some persons with whom we have correspondence occasionally who were born and reared where only the English language is spoken.

To Mr. Daumery and also to his wife and baby, whose picture appears in our children's department, we extend our cordial greetings and good wishes. The picture of Lukumwena, the little invalid native boy, that also appears in the Junior Department, was sent by Mr. Daumery.

We regret to learn that Rev. R. D. Daffin, of our West Brazil Mission, has

been ordered home by the physicians on account of ill health. He expected to sail some time in April, taking his chances with many wandering subma-



Mrs. McKee off for school.

rines that might be prowling along the Brazilian coast. It is perhaps not well to be over-confident, but we do not believe it is in the least degree probable that even the long distance submarines will take many chances of visiting on this side of the Atlantic in the present attitude of both North and South America towards them.

Rev. C. H. Smith, of the North Kiangsu Mission, and also Rev. and Mrs. John W. Paxton, of that mission, are expected home on furlough this sum-

mer. We are looking forward with much pleasure to having these friends with us at Montreat this summer.'

A DISCIPLE OF HIS MASTER.

The death of the Rev. Robert A. Haden, American missionary to Soo Chow, China, is distinguished from most of those who have been murdered in the submarine warfare, in that he evidently surrendered his chance for life in the effort to save the Chinese on board. He had for many years

devoted his life to the spiritual salvation of the Chinese people, and it was merely second nature for him to give his life actually for the same race. In these days of heroism on a national scale, in a world-wide war, with the enormous sacrifices of life involved, one life counts for little and its loss will soon be forgotten save in the immediate circle of bereaved relatives and friends. But it is worth pointing out that this American died a hero and a gentleman, actuated by the spirit of the Master, of Whom it was said, He saved others; Himself He could not save."—*From the Washington Times.*

DO YOU KNOW?

- 1—What has been the outcome of the rapid development along educational lines in the foreign field?
- 2—The recommendations of the delegation of the Panama Congress, for theological training?
- 3—What charter the Japanese Government in Korea, has granted?
- 4—What has been the actual movement of our Church toward accomplishing our missionary task?
- 5—How long it took to make five calls in Sutsien?
- 6—In what different ways missions pay in China?
- 7—The aim of the lecture course at the Golden Castle School?
- 8—Of a lesson in discipline in a kindergarten in Japan?
- 9—Why build misionaries homes?
- 10—The 60,000,000 reasons for sending the Gospel to Japan?
- 11—Of the last days of a faithful "Soldier of the Cross?"
- 12—How Koreans fight?
- 13—Where is the moonlight bright enough to read by?

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:	April 1917	1916	Appropriation fiscal year ending
Churches -----	\$17,969.55	\$17,391.78	March 31, 1918-----\$520,370.22
" Japan -----	4.00		Net additional appropriation to
Sunday Schools-----	1,135.46	1,092.88	April 30, 1917-----3,722.82
" " Japan	109.16		
" " Brazil	334.64		\$524,093.04
" " Africa	216.69		
Societies -----	5,525.79	5,302.28	Deficit March 31, 1917-----73,425.92
" Japan -----	30.00		
" Brazil -----	5.00		
Miscellaneous Donations -----	1,008.45	2,613.63	Amount needed for year (at this date) -----\$597,518.96
			Amount needed each month-----50,000.00
Legacies -----	\$26,018.91	\$26,878.37	The amount received for objects outside the budget-----808.25
	2,212.20	2,210.50	
	\$28,231.11	\$29,088.87	

Nashville, Tennessee, April 30, 1917.

EDWIN F. WILLIS,

Treasurer.

From Mrs. Cora J. Blaylock, Summerville, Ga.:

"We find THE SURVEY a great help in our Society work; we are using it this spring in our Study Class."

SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1917.

*Arranged by Miss MARGARET McNEILLY.
Topic—Educational and Industrial Missions.*

Hymn—"Watchman Tell Us of the Night."
Scripture Reading—Psalm 25.

Prayer—For educational and industrial work
in our Foreign Parish.

Roll Call—Answer with the name of a mis-
sion school in the Foreign Field,
and tell of the nature of its work.

Minutes.

Business.

Offering.

Solo—Selected.

Reading—"Practical Praying."

Hymn—"On the Mountain-top Appearing."

Topical—School Work in Africa.

Educational Work in Mid-China.

Schools of North Kiangsu.

Educational Work in Japan.

Educational Work in Korea.

Prayer.

Hymn—Selected.

Close with a chain of prayer.

SUGGESTIONS.

The Church Calendar of Prayer will fur-
nish material for roll call.

BOOK REVIEW.

African Adventurers—By Jean Kenyon Mac-
kenzie; pp. 128; published by The Cen-
tral Committee on the United Study of
Foreign Missions and the Missionary Ed-
ucation Movement of the U. S. and Can-
ada; price, paper 30 cents; board 50 cents,
postage included.

This is one of the Mission Study books
for the present year, a notice of which has
already been given in THE SURVEY by our
Educational Secretary. We cordially com-
mend it not only to those who are looking
for a Mission Study book, but also to those
who are looking for a book on missions,
which can be read to small children with
interest and profit.

*The Religion of Power. A Study of Chris-
tianity in Relation to the Quest for Sal-
vation in the Graeco-Roman World*, and its

Use the Monthly Topic in the current is-
sue of THE SURVEY.

The Annual Report of the Executive Com-
mittee of Foreign Missions will furnish ad-
ditional reports on school work. These
should be condensed, as should also the ar-
ticles given in the program.

After the needs of the schools are brought
out let the leader make a summary of them,
and ask the members of the society to re-
member them in special petition in the
closing chain of prayer.

An original paper on the needs, influence
and results of industrial missions could be
substituted for one of the articles on the
program.

Note: The above program with leaf-
lets to carry it out, may be had
from the Executive Committee of Foreign
Missions, 154 Fifth Ave., N., Nashville, Tenn.
Single copy, 10 cents. Subscription for the
year \$1. These programs are issued the 15th
of each month for use the succeeding month.

Significance for the Present Age. By Har-
ris E. Kirk, D. D., Pastor of the Franklin
Street Presbyterian Church, Baltimore,
Md., pp. 217; Geo. H. Doran Company,
New York. Net, \$1.50.

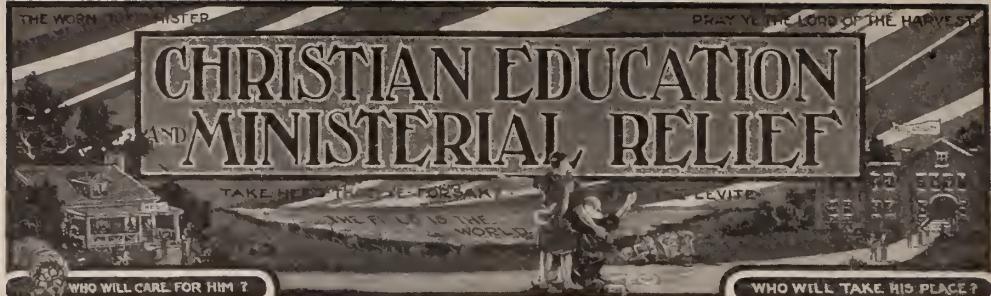
Dr Kirk combines in his intellectual make-
up profound philosophic learning and in-
sight, with a very remarkable power of ex-
pression. He is a philosopher who talks in
plain, simple English and clothes the pro-
foundest thought in the language of the
people. The book consists of nine lectures
delivered on the James Sprunt Foundation
at Union Theological Seminary in Virginia.

Believing that the average man demands
an appreciation of Christianity's power in
history as a basis for strong faith, Dr. Kirk
goes to the very roots of the matter in this
brilliant scholarly study of Christianity as
a "religion of power."

GLAD LETTERS:

"We have just received premium book for new subscriptions—"The Story of John G. Paton.' Thank you. It is beautiful, and we are going to use it as a prize for a missionary reading contest, now closing.

"Now here's to you, Climber Jack—
Steady and swift;
We always stand ready to
Give you a lift!"



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A GREAT YEAR'S WORK.

AGREAT year's work has been completed by the Executive Committee of Christian Education and Ministerial Relief.

1. Thousands of pages of literature and hundreds of letters have been sent to boys and girls to assist them in discovering God's plan for their lives.

2. Three hundred and six choice boys and girls, from poor homes, have been aided by loans of \$100 each, to the amount of \$30,740, in preparing for the ministry and mission service, to labor at home and abroad, from the funds of Education for the Ministry.

3. Eighty aged or enfeebled ministers and missionaries, 158 widows and 25 orphans of deceased ministers and missionaries—with 81 little children in these 263 homes under 14 years of age have been assisted to the amount of \$52,773.86 from the funds of Ministerial Relief.

4. There has been added to the Endowment Fund of Ministerial Relief during the year the sum of \$193,891.62. We have now safely invested \$543,651.53, and are hoping soon to increase this amount to \$1,000,000. The interest from such a fund, together with enlarged offerings each year from God's people, will enable us to remove "the one inglorious mark of our Church's history," and to provide for our faithful and self-denying veterans in a manner and with a certainty that befits

their splendid service to Christ and His Church.

5. We have assisted the Synods in the great campaigns they have planned to save, establish and enlarge their fundamental work of Christian Education. Together with the other denominations in America, we are seeking to endow a strong department of Bible in each one of the church colleges. Dr. James McCosh said, "Christianity has been the mother of all modern education." We must not "orphan" this cause. "Secular education," says Sir Robert Pell, "is only half an education with the most important half left out."

6. Sixty-six choice youth of our Church—27 young women and 39 young men—preparing in our own Presbyterian colleges for useful lives—have received loans of \$100 each from the Student Loan Fund, which has enabled them to go to college. The fund is now exhausted and we had to decline sixty applications last year.

All this work of education for the ministry and mission service, church schools, colleges and theological seminaries and ministerial relief, lies at the roots of all the missionary activities of the Church.

Last year we failed to carry over \$10,000, as usual, for the first quarterly payments, and there was a decrease of \$4,717.15 in the amount remitted during the year 1916-17 for current funds.

For these reasons, for the first time in the history of our work, we had to borrow \$12,980.13 to meet all these honorable claims.

When they know this need we are sure the Church will respond promptly and liberally.

We thank God for His great blessing and all His people who have so

loyally co-operated with us.

Programs and leaflets on the work of Christian Education and Ministerial Relief will be sent free of cost on application.

John Stites, Treasurer, Fifth & Market Streets, Louisville, Ky.

Henry H. Sweets, Secretary, 122 Fourth Avenue, Louisville, Ky.

HOW DANIEL BAKER BECAME A MINISTER.

DR. EDWARD B. HODGE.

SOME ministers are conspicuously blessed of God. Their zeal is consuming, their activities are varied, their labors are exceedingly abundant and fruitful. How they came to devote themselves to the gospel ministry becomes a most interesting query, while the bare suggestion of what the church and the world would have lost without their lives of consecrated service in the ministry proves a challenge to faithfulness in encouraging gifted young men of today to dedicate themselves to Christ and to the special work of His kingdom. The following article, from the pen of the late Dr. Edward B. Hodge, shows what great things God can do with a careless boy who has been soundly converted. The Executive Committee of Education for the Ministry, at Louisville, Ky., is ready to aid young men to fit themselves for the Gospel ministry, and young women for mission service:

A little orphan lad, say eight years of age, used to be seen about the year 1799, in Liberty county, in the State of Georgia, trudging to school every day with his brothers and sisters. Sometimes, when he looked around and saw other children who had mothers to love them, he felt sad to think that he had no dear mother on earth; but he took comfort in the determination which he formed that he would meet her in heaven. He had once a very sweet dream, in which he seemed to see the room in which he slept full of the angels of God, and in the beau-

tiful company he saw the face of the mother he so longed for.

Another dream was not nearly so pleasant, for he seemed to himself to die very suddenly and to wake up in hell. Several other things made a deep impression upon his mind. He was, on a certain occasion, when about fourteen years of age, all alone in a most fearful thunder storm in which he looked every moment to be struck dead. He went out hunting and came very near shooting himself by an accident. And one Sabbath day he went bathing in the Savannah River and was on the point of being drowned. Then a severe illness came, in the course of which he seemed to be brought to the very brink of the grave. At this time he was living with a family which was very genteel; but there was no Bible in the house, nor any trace of religion. He had made acquaintance, too, with some profane and Sabbath-breaking young men. Sometimes he stayed away from church to go with them. He was in church, however, on a certain Sabbath when Dr. Kollock, after preaching a powerful sermon, announced the sudden death of one of these wicked acquaintances. Could it be possible that Vanderlot was dead? He had been playing cards with him a few nights before, and he was then the picture of health.

This last event, coming upon the heels of all the others, brought matters to a crisis with Daniel Baker, the orphan boy. He determined that he

would no longer neglect the salvation of his soul. He resumed private prayer, and greatly longed to possess a Bible to read at nights. It took some courage to go to the shop and buy it, for the clerk of whom he must make the purchase was one of his acquaintances whose ridicule he dreaded. He bought the book, but not in a very brave way.

"Mills," said he to the clerk, "have you a Testament for sale?" but quickly added, "I do not want it for myself."

He got the book and bore it away with him in secret triumph, feeling that he had a prize which he would not part with for ten times what it cost him. His conduct at this time reminds one of Nicodemus who came to Jesus by night. Our young Daniel would go to a prayer meeting, and, for lack of courage to go in, would stand listening without in the street.

Nevertheless, he had made up his mind that he would serve the Lord as long as he lived. And with this there came to his soul the ardent longing to become a minister of the gospel. Indeed, he felt that he could be happy in no other pursuit or calling. But he was now nineteen years of age, and had no suitable education. His highest ambition was to become a herald of salvation to his fellowmen; but he imagined that he was too old to enter upon a course of education suitable for such a calling; and, even if he were not too old, how in the world could the necessary means be secured?

Just at this time one of his brothers came to Savannah, bringing with him a message which seemed to come directly from God as an answer to the scarcely expressed desire of his heart. His brother told him that, just before he left home in Liberty county, a letter had been received from the Rev. C. Gildersleeve stating that Dr. Moses Hoge, President of Hampden-Sidney College, had asked him if he knew of any young man of piety who wished to enter the ministry of the Presbyte-

rian Church and had not the means, adding that provision was made at the college for the very purpose of aiding such as needed assistance.

This information removed the chief difficulty out of the way. Others soon vanished, and the young man found himself admitted to the home of President Hoge as a boarder, and there went to work at the studies deemed necessary for his training for the ministry.

I have only time to tell you in a very few words what great results flowed from the encouragement and assistance which Dr. Hoge extended to Daniel Baker at a time when his hope of getting an education was so slight.

The war with Great Britain in 1812 brought about such conditions in Virginia that he found it best to leave Hampden-Sidney College and go to Princeton. There, largely through his instrumentality, one of the most remarkable revivals in the history of the college occurred. "Oh, it was a glorious work of grace, and verily its blessed consequences will not only run along down the whole stream of time, but will not lose their traces throughout the wide ocean of eternity." Twenty or thirty became ministers of the gospel, and some of these ministers proved to be among the most distinguished in the history of the Church in this country. He himself was of the most distinguished of them all. His labors were truly apostolic. He enjoyed good health and a disposition of unfailing cheerfulness. He was at times a settled pastor, but spent a large part of his time in extensive travels that he might preach the gospel to the destitute. A great number of persons became devout Christians under his ministry; some of whom had previously been notorious for infidel opinions and loose lives. No small part of his toil was spent upon Texas. His wish was to do all he could for the needy people, and to found a college where others might be trained to take up and carry forward the work when he could labor no more. When news of his death

reached the Legislature of Texas, both branches at once adjourned to show respect to his memory, and through the country there was grief.

We cannot expect all the candidates whom we assist to get an education, as Dr. Hoge assisted Daniel Baker, to become as widely known and as useful as this great evangelist; and yet some

of them may prove even more devoted and useful than he was. This much, at any rate, may be said: We have no more important duty to perform than to seek out suitable young men and train them in the best possible way to be preachers of the gospel of Jesus Christ.

THE CHRISTIAN SCHOOLS AND COLLEGES.

REV. CHARLES S. BAUSLIN, D. D.

THE Board of Education is the agency which officially represents the belief of the denomination in the necessity of the religious element in education and its desire and purpose to promote that element by maintaining Christian Colleges.

The Denominational College is a denominational necessity. It has blazed the way in all educational work in America and has waged a long, determined and unceasing Christian education propaganda. These schools have grown in numbers, amassed considerable property, trained a great number of men and women as Christian leaders among men and proven themselves the source of supply for the ministry.

Christian leadership, which is so largely supplied by the denominational schools, is precisely what the militant forces of Christianity need today more than any other single thing. Faithful as the Church has been to Christian education and favored as it has been thus far in finding educated leadership,

in view of the enlarging work opening upon us, we must take the Christian college more seriously and benevolently to heart if we are to conserve the past, despise not the present and make certain the future.

For the sake of the Church and State, we plead for Christian schools and because apparently the only schools which can hope to be positively and permanently Christian in teaching and influence are denominational schools, we therefore plead with our pastors and people to rally to these schools of ours and pour into their treasuries money sufficient to thoroughly equip, man, and endow them so that they will more strongly appeal to parents and our youth as equal to the best in physical and intellectual advantages, as well as morally and spiritually the *best* in which to train for efficiency in life.

It is *far and away* the most important service we can render Church and Nation for their peace, prosperity and permanence.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

	Endowment Fund	Other Departments	
	1916-17	1915-16	1916-17
	\$		\$
Churches -----	62,931.95	3,423.53	56,754.97
Sabbath Schools -----	10,386.37	540.37	2,093.59
Societies -----	14,316.03	2,562.86	6,570.82
Individuals -----	100,516.74	13,233.55	4,994.33
Legacies -----	3,659.98	384.59	531.36
Miscellaneous -----	2,080.55	1,167.50	733.69
Interest -----	-	-	18,850.94
Rent -----	-	-	424.75
Refunds -----	-	-	619.50
Total, -----	\$193,891.62	\$21,312.40	\$91,573.95
			\$96,291.10



1517-1917

This year of our Lord 1917
is the Quadri-Centennial of the
Protestant Reformation.

In the year 1517 Luther nailed
his ninety-five theses on the door of
the Castle Church in Wittenberg.

The great service was rendered the world by this intrepid German monk of lifting the Bible out of the dust of ages and proclaiming it to be the only infallible rule of faith and practice.

Our own Church and the other Evangelical Denominations of America have determined to celebrate this great event by a Forward Movement in Christian Education and are planning to secure a complete endowment of the Chair of Bible in each one of their Colleges.

Our Presbyterian Colleges are small, but great streams of spiritual blessing have come to our Church, our Country and the World from them!

J. Campbell White says "The educational trend has changed. A few years ago it was 'the great university,' but today in educational gatherings and in educational literature the small college receives an increasing recognition."

Andrew Carnegie said: "I have been looking largely into small colleges of late. I think a young man who goes into a small college receives a better education than in a large one."

John R. Mott says: "The Church must not permit the colleges from which she has drawn her ministry to drift into inferiority. The Christian aim and character of these colleges must be preserved. To this end the denominational colleges must be more generously supported."

The reverent study of the Bible in the curriculum and the Christian atmosphere differentiates the Christian College from other institutions. The department of the Bible should be the strongest and the best.

How would you like to endow such a Bible Chair as a Memorial which shall perpetually bear the name of some loved one? How much better than a shaft of marble!

Surely you want some part in this monumental work!

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Department of Christian Education,

HENRY H. SWEETS, *Secretary.*

122 SOUTH FOURTH AVENUE, LOUISVILLE, KY.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH IN THE U.S.

OUR COMMISSION "Goe into all the world and preach the Gospel to every creature."

MES. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

DOWN WITH THE LILLIPUTIAN HERESY.

MRS. E. C. CRONK, *Columbia, S. C.*

Ever since the days of the Church Fathers heresies have crept into the Church. There is a popular heresy of our day, not yet written down in any text-book of theology, but a heresy nevertheless, and one that is retarding our missionary progress.

Some one has called it the Lilliputian Heresy. We women are largely responsible for it. We have haloed things of Lilliputian dimensions, and have petted the idea that gifts and service which would seem niggardly in any other realm become most magnanimous if they be for missions. We have cornered the term "little" for missionary usage. Our form of invitation has become "We want you to join us in a *little* missionary meeting." We ask for "a *little* gift," and for a *little* service." We invite speakers to make "a *little* talk," and we even suggest that "we will now be led in a *little* prayer."

It is habit, but it is heretical habit. We are almost arriving at the point of assuming that a thing that is big must be bad in missionary circles, while some suspicion attaches to the meetings which offer no rows of empty pews to vindicate their orthodoxy.

I do not despise the day of small things, but do despise most heartily this belittling of the greatest work in the world.

It is quite possible for us to enlarge our missionary circle without destroying the piety of the original *little* group. The gift of a million may carry with it the same measure of love and consecration as the gift of a mite. A prayer big enough to take in the great world circumference marked out by Him who said, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," may be as earnest as the *little* prayer for our own *little* circle.

One of the first steps to be taken in the extermination of the Lilliputian Heresy is the enlargement of our working force. Not half of our church members are enlisted in the missionary work, yet we go on planning our meetings for the same *little* circle. Why not enlarge the circle by bringing in others?

A CALL FOR ENLARGEMENT. *Getting More People "In It."*

During a series of missionary meetings in New Orleans, I was talking with a little tot on the car. Thinking I was giving her a bit of news and an original invitation, I said: "We are going to have some missionary stories and pictures for the children tonight, and I want to give you a special invitation to be there." "Be there?" she replied with much the same tone the President might use upon receiving an invitation to the Annual White House Reception—"Be there? Why, I'm in it." That night she sat up front and sang lustily in the chorus, to which the lecture and pictures were but incidentals. Some of us are so used to being "in it" ourselves that we make little effort to get others "in it." Nine women are "out of it" for every woman who is "in it," when it comes to missionary work. Some of us pious, overworked martyrs, who gloat over such encomiums as "She did the work of ten women" ought to be ashamed of ourselves. No head can wear ten crowns. No woman should rob nine other women of the joy and blessing of doing their own work and winning and wearing their own crowns. Be satisfied with doing the work of one woman, but be diligent in finding the other nine or ninety and nine and helping them to find their own work and to do it. This may be the more difficult task, but this is your work. The mar-

tyr missionary leader who opens the church, arranges the chairs, conducts the meeting, plays the organ, leads the singing, and is in the majority in program rendition is chief on the Continuation Committee of the Lilliputian Heresy. Make the success of your meetings depend on just as many people as possible, not on one woman only.

Gifts Differing—Some Hostesses.

Not every woman can address a meeting. Hearers there would be none if all were speakers. One society greatly increased its attendance and added tremendously to its efficiency by what seemed the very simple thing of appointing two hostesses for each meeting. The meetings were held in the parish building, but the hostesses were charged with as much responsibility as if they were to receive their friends at a reception in their own home. Those who attended the missionary meetings soon acquired the air of expectant interest common to reception guests. The long-drawn sigh which had formerly accompanied the reminder, "Oh, dear, this is the day for missionary meeting," was heard no more in the land. The room was transformed by decorations in keeping with the program for each day. Daintily kimonoed maidens welcomed the members to the Japan meeting. Children from many lands, with their bright costumes, gave coloring to another meeting. Each program had its own attractive setting, and two more women, with the host of assistants they enlisted, were "in it" each month.

A Business Woman's Division.

Many women there are who simply cannot attend a meeting at the time-honored, customary hour of 3.30 P. M. Our circle would not be so little if we had a thought for them and arranged a meeting at six-thirty with a lunch, or at eight without a lunch. What an impetus would be given the King's business if we really enlisted our business women instead of appointing all of our meetings at impossible hours for them and then berating them for not attending!

"Here Comes the Bride."

Everybody welcomes the bride—everybody except the missionary society. Parties and receptions there are on every hand, at every hour, and she gets into everything—everything except the missionary society. When the bride comes, why should she not come into the missionary society? Try a monthly or a quarterly or whenever necessary reception to the brides. Get your society to present a year's subscription to your missionary magazine to every bride.

Under-Twenty and Over-Sixty Meetings.

Sometimes the meetings are a bit old and tiresome for the girls who attend or who should attend. Try an Under-Twenty Meeting, with no one over twenty on the program. Let the girls do everything. Very

frequently our older women are so efficient, the young ones never get a chance to learn how. I cannot make cake. I think I might have learned this delectable art, but my mother made such perfect cake and my older sister never failed, so no one thought of wasting any eggs and butter on me. It would be better for us to waste a meeting or two rather than not have our girls and young women take hold of the work. We would likely find, however, that the meetings would be far from wasted and that new life would be imparted to them. One of the most far-reaching additions which could be made to the national campaigns of the Laymen's Missionary Movement would be meetings for boys under twenty. Then have an Over-Sixty Meeting. The change in the choir and other program features would be refreshing and some of the older women might be brought in or kept from slipping out.

Giving the Musicians a Chance.

Who can ever think of the Northfield Conferences without thinking of that wonderful choir of girls? They have helped to make the Conference and the Conference has helped to make them. We wonder why we did not think of it sooner. Why not think now of having a smaller choir of girls for smaller meetings? Why not a children's choir? Give the musicians a chance to be "in it." Not long ago a prominent soloist was asked to sing at a missionary meeting. She did it with wonderful effectiveness and thanked the leader for giving her the chance. Be sure of your singer and of her song, however. Some selections can kill any meeting. A secretary of the Laymen's Missionary Meeting came home some time ago with his head bowed in despair. "For three successive Sundays," he said, "in three different churches, I have tried my level best to get our laymen stirred up to do something in mission work. I have sat me down to mop the perspiration from my brow while the choir arose and softly sang, 'Come unto me and I will give you rest.' The woman who knows how to make everything count in programs selects suitable music.

Artists "In It," Too.

"Eighty-five per cent. of all we know we learn through the eye," we glibly quote from the psychologists, and straightway plan our missionary work on the bare fifteen per cent. possibility. The woman who talks is not the only disseminator of missionary intelligence. How do we know that "It floats?" From what speaker have we acquired the knowledge of "57 varieties?" What lecture course has disseminated the universally accepted fact that "Children cry for it?" We have simply seen it posted and printed until we are persuaded of it. Charts, posters, mottoes! Let us have more of them

on our walls. Present to the women who long to address audiences, but cannot speak, the opportunity of systematic education, afforded by the bare walls of the Sunday-school and missionary society.

Neglected Area Survey.

Conduct one freely to determine what kinds and classes of women and what individuals we are not providing for in our enlistment campaigns. Make sure that our successors, the children, are not in the neglected area. "Every woman a member of the missionary society" will not be realized until we begin with "Every child in missionary training."

Reaching Outsiders.

One of the greatest results of the Jubilee meetings was the bringing in of women who had formerly seen the missionary circle only from the outside. We had gotten into the habit of planning our meetings year after year for those who were "in it." The Jubilee meetings came along with their big program and their wide sweep and enlisted some of the best workers the cause has ever had. Some time ago a convention was being planned for a Southern city. The usual addresses and discussions were planned to reach the usual attendants. A member of the program committee raised the question as to whether we had a right to go into a city, receive its hospitality for days and give nothing in return. She proposed that a meeting be planned to which the whole city be invited. No church would hold such an audience, so she suggested that the meeting be held in a large theatre. "You simply cannot get outsiders to a missionary meeting," some one protested. "If we do not make the attempt, how will we ever get our message to outsiders and give them a chance to become 'insiders?'" urged the woman with the big idea. The meeting was planned. Frequent clever press notices aroused a general interest. The director of music in the city schools was enlisted to train a chorus of children and young people. A young newspaper reporter asked to be assigned that meeting, but the interest had spread so that his chief answered, "My little girl has been talking about it so much, I think I'll go round myself." Mary Pickford never turned away more disappointed throngs than were turned away that afternoon after every seat had been taken. It was a big meeting, and it was not a bad one, either.

Missionary Story Hour.

Another house was similarly packed when the children of a city were invited for an hour of hero stories. Many children who had never had an interior view of a missionary meeting, and who had an impression that all missionaries do is to be good and die early, listened spellbound to stories

of the finest heroism to which they had ever been introduced.

During Missionary Week at the Mont-eagle Chautauqua the missionary leaders arranged for telling of missionary stories at the regular morning story hour which was attended by children of the entire summer colony. If we were keenly alive to the enlargement of our circle, we would get missionary stories into our books and see that they were among the stories told at our libraries.

Reaching Every High-School Girl and Boy.

Robert E. Speer was in Columbia some time ago. He might have come there and gone, having touched only the theological students for whom his lecture course was planned, but a city school teacher had a big idea. She kept hammering away at her idea until it took shape and the Superintendent of City Schools marched every boy and girl of high-school age into an auditorium, where they sat most willingly for an hour, held by the matchless story of Ion Keith Falconer, with the tremendous missionary appeal made in its telling.

Getting Missions in the Federation of Women's Clubs.

Addresses on every phase of women's activity at our State Federation—except the greatest of these, missions. Why not have a compelling address by the best missionary speaker obtainable? Many of our most gifted women have never heard the appeal of the greatest work in the world. Study clubs and lecture courses on books ancient, medieval, and modern! Why not get our women's clubs interested in Mission Study?

A City-Wide Mission Study Campaign.

Our city had been having a *little* Mission Study for years. Last year we decided to have a Mission Study Campaign big enough to reach every church and all the colleges. A Normal Training Class for Leaders was conducted in the fall. A directory containing the names and addresses of presidents of missionary organizations and of every Sunday-school teacher in the city was prepared. Invitations to a Sunday afternoon meeting in the interest of Mission Study were printed. On the preceding Sunday the committee, by twos called on the officers and teachers as listed, explaining the purpose of the meeting and placing in the hands of each a sufficient number of invitations to be given personally to each member of the different organizations and classes. The University of South Carolina, the colleges, and the Y. W. and Y. M. C. A. were interested. A university professor presided and the University Quartet led the music. Scores of people who came were unable to get in the large theatre which was packed to the doors. After brief addresses, enrollment cards were distributed.

These cards were signed and afterwards turned over to the churches indicated. Twelve hundred and ninety people were enrolled for classes as the result of that campaign.

Inside Secrets of Big Meetings.

The managers of one of our summer conferences were greatly troubled because they could not get the people of the town to attend their platform meetings. They thought a woman was promising the impossible when she agreed to put standing room at a premium for a missionary lecture. The speaker made no change in her lecture, but planned an exercise and a children's chorus to accompany it. With mathematical precision she estimated that if fifty children were in the chorus, an attendance of fifty-two was thereby guaranteed—including the lecturer and the pianist. Then, just so as to avoid all risk, she put the meeting well after dark and, reckoning on a necessary escort to the chorus, added fifty more to her calculations. Allowing for shrinkage in escorts in the case of two children from the same family, but counting on parents, grandparents, uncles, aunts and cousins, she told the janitor to have chairs ready. They were all needed—every one of them, and more.

Keeping Missions Before the Public.

Whose fault is it that news of the greatest work in the world is confined to such a little circle? In the press work for a laymen's convention in a Southern city I was arranging for space with the editor of one of the dailies. He told me we could have all the space for which we furnished "live stuff the people want." Then he smiled a peculiar smile and said: "For a year or so I ran several columns of religious copy once a week. One week it was left out through an oversight. Nobody kicked. The next week I left it out on purpose, and waited to see what would happen. Nothing happened. That's why I have never run it since. If it had been market quotations or the sporting page or society notes, my phone would have run half of the night. We give the people what they want."

When women are just as much interested in knowing that a missionary meeting is to be held as that "the bride is to wear real lace which was her grandmother's, and pearls, the gift of the groom," then editors will give space to missionary news—if we get it to them.

I heard an editor of a great daily say, "Your mission boards pigeonhole news for months that we newspaper men would wire in as a scoop." We note by the daily press that Mrs. Archibald von Chancellor is soon to visit Mrs. Beverly Randolph Sloan. A few days later we note that Mrs. Archibald von Chancellor is visiting Mrs. Beverly

Randolph Sloan. Still later we are informed that Mrs. Archibald von Chancellor, who has been visiting Mrs. Beverly Randolph Sloan, has returned to her home. Three runs for Mrs. Archibald von Chancellor's visit, in its future, present and past tenses, yet John G. Paton once spoke twelve miles from me and I did not know it. Oh, that some missionary hostess had been as eager for the world to hear of her guest as was Mrs. Beverly Randolph Sloan! Oh, that the missionary women had as complete and capable editorial service as have the society women. The Federated Boards could syndicate enough thrilling stories from their missions that all of the newspapers would recognize as live stuff, to run one every week. An Associated Press of the Federated Boards could furnish a national news service which would reach thousands of interested workers and interest hundreds of thousands yet unreached, if we could only put down the Lilliputian Heresy.

LILLIPUTIAN GIFTS.

Belittling Our Cause to Secure the Public's Cash.

To the outside public a woman's missionary society is a clever scheme for the extraction of small coin. The outside public has had, in times not yet altogether past, some foundation for its conclusions. The one oyster swimming in a bowl of soup priced at twenty-five cents, the magnifying glass necessary to find the ice cream on the plate at a missionary supper are become matters of popular jest. We have belittled our cause thinking to enlarge our coffers. We have asked women to eat a plate of ice cream whom we should have asked to support a mission station or to endow a hospital. We have cajoled and wheedled dimes and quarters from men whom we might have led to giving serious consideration to sending out a missionary. We have doled out pennies and nickels and dimes ourselves, and then ended our reports with "She hath done what she could." I have never yet heard a treasurer's report at a woman's missionary convention which reached an average too Lilliputian to merit this as a final quotation, along with an expectant reference to "that welcome plaudit, 'well done, good and faithful servant!'"

At the annual missionary meeting in a rural church, a full-grown person, masculine gender, approaching six feet in stature, cast into the treasury his annual gift. I was near him and noted that the coin was a brown one. He smiled, and said to me, "Well, I guess the Lord always blesses the widow's mite." I think the Lord knew he was not a widow and that He pronounced no encomiums on the mite given by a prosperous landowner, yet we have countenanced that sort of thing for so long that the most

counterfeited character in the Bible is the poor widow. We would ask for larger gifts. A board secretary called on a women and, with some hesitation, asked for a contribution of \$75 for a scholarship for one boy in Japan. She gave him \$4,000 to erect a new dormitory for many boys. Not long ago a man declined to give a contribution of a single dollar for missions. A few months later he was asked for \$500 to make possible the opening of a chapel. He wrote a check for that amount. Our *little* requests do not arouse a great interest. Our methods have tended to making patrons and patronesses instead of training stewards. "We have now come to the most unpleasant part of our program," said a missionary chairman at a finance session. Why should it be unpleasant? Only because we have belittled it and made it so. One of our greatest joys should be in helping people to invest their money in the Kingdom.

Big Drafts on Time and Service.

Our demands for service are so *little* that we seldom get beyond asking for "odd moments" and "spare time." Women have reached wonderful heights in devotion and in service, but only to the causes which have demanded great things of them. A cause which demands "only ten cents a month" and "what time you can spare" is never going to enlist a woman for any sublime self-sacrifice or heroic service. A board secretary was at a college reception. "Who is the girl sitting over there?" he asked of the president. "Our valedictorian and the brightest girl in the class." "We need her for China," said the secretary. The president smiled at the improbability of it, but

the secretary insisted on meeting the girl. He had learned to ask people for great things for God and in his first sentence to the valedictorian he proposed that she give her life to China. The girl was surprised, then resentful, then thoughtful. She would not have considered giving a little of her time, but she did consider giving her life, and she is in China today.

The Supreme Test.

The greatest givers are those who give their sons and daughters to bear the message glorious. No one can read the story of Horace Tracy Pitkin heroically yielding up his life in China in the Boxer uprising and think of the cause which claimed him as *little*, yet he elevated it to the supremest heights when he sent to his little boy this message: "Tell little Horace that his father's last wish is that when he is twenty-one he should come out to China." Dr. John Scudder, giving up his practice in New York to go out to India, magnifies the work in our eyes, but there comes to us the realization of the overwhelming greatness of it when we see such a man consecrate to it every one of his gifted sons and daughters, rejoicing as each heard the call.

The time has been when mothers and fathers have felt shame if no son of theirs went forth to war. The time is coming when Christian mothers and fathers will feel a greater shame if they have given neither son nor daughter "to follow in His train."

Down with the Lilliputian Heresy! Let us give ourselves and ask others for that which is greatest of all.—*The Missionary Review of the World.*

THE WOMAN'S SUMMER SCHOOL OF MISSIONS JULY 8-15.

The very best program yet presented at this school is being prepared for the summer of 1917.

Dr. Egbert Smith will open the session with a stirring Foreign Missionary address Sunday night, July 8th. He will tell of his recent visit to Mexico and bring us late information from that war-torn neighbor of ours.

Other splendid addresses will follow during the week from such well-known speakers as Dr. Homer McMillan, Dr. Henry H. Sweets, Dr. Gilbert Glass and Mr. Wade C. Smith, while one night will be "Woman's Night," when we will hear our faithful and inspiring women missionaries, both Home and Foreign.

Our Bible teacher is Mrs. S. H.

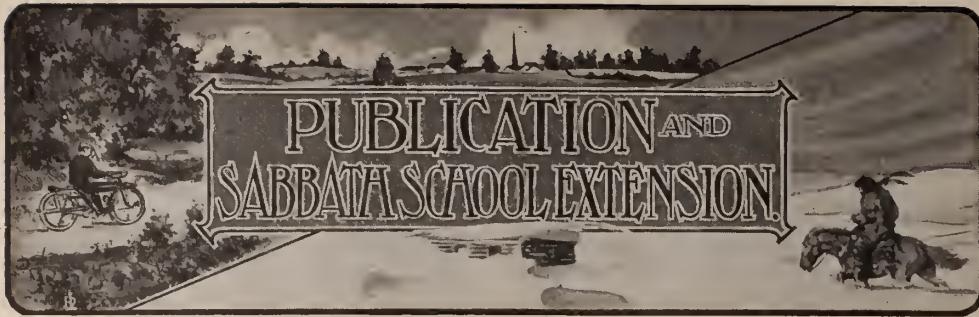
Askew, so well remembered by her work of two years ago, who will give us a series of rich Bible lessons on "The Names of Jesus."

The Home and Foreign Mission Study Books will be taught by expert teachers and the Junior Books will be presented by Miss Carrie Lee Campbell, who did such splendid class work last year.

There will be a class in Parliamentary Law, a Story Hour and conferences concerning every phase of the work.

There will be a reception that all may become acquainted and a Missionary Pageant will be rendered on Saturday night.

No one can afford to miss it. Come.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

SUNDAY SCHOOL CONFERENCE, MONTREAT, N. C., JULY 29 TO AUGUST 5.

THIS year's Conference at Montreat is to be the first one held exclusively for the study of Sunday School organization and methods. Heretofore there has been a combination of Sunday School and Young People's Work, but the ten days' Young People's Conference June 28 to July 8 has enabled us to concentrate on Sunday School Work at this later period. An unusually good program has been arranged, and we hope for a large attendance of earnest Sunday School workers at the Conference.

BIBLE STUDY.

There will be a Bible Study Hour each morning of the Conference conducted by Dr. C. R. Erdman, of Princeton. We are especially pleased to announce Dr. Erdman's appearance at Montreat this summer, as he is a Bible student and expositor of national reputation and popularity.

PROGRAM.

We have been extremely fortunate in securing as the daily lecturer on Religious Pedagogy and Child Study Prof. Edward P. St. John, A. M., Pd. M., of the Hartford School of Pedagogy. Prof. St. John is recognized as an eminent authority in religious education. In addition to this, his gifts as a popular lecturer have created a constant and increasing demand for his services at summer assemblies. Many of our people are acquainted with his smaller books, such as "Child Nature and Child Nurture," written especially for parents, and "Stories and Story Telling," a delightful and instructive short treatise on this most interesting subject. We are hoping that large numbers of our Sunday School workers will have the advantage and stimulus of Dr. St. John's lectures. He will speak twice each day of the Conference.

There will be the usual lectures on the various features and departments of Sunday School Work, as follows:

Beginners and Primary—Mrs. S. N. Burts, of Spartanburg, S. C.

Junior—Miss Anne H. Rankin, of Charlotte, N. C.

Teen Age Girls—Miss A. B. Bindford, of Richmond, Va.

Teen Age Boys—Dr. Melton Clark, of Charleston, S. C.



"Camping out" is very popular with the boys at Montreat.



Dr. Wilbur A. Chapman, at Andelk Lodge, Montreat. He has recently built his own home near this spot.

Administrative—Dr. W. L. Lingle, of Richmond.

In addition to these lectures there will be sectional conferences each day for Administrative and Departmental Workers, conducted by the following leaders: Dr. W. L. Lingle, Mrs. S. N. Burts, Miss Anne Rankin, Miss A. B. Binford, Dr. Melton Clark and Dr. Gilbert Glass.



The Rustic Bridge across the dam
at Montreat.

MUSIC.

The music under the direction of Mr. and Mrs. H. F. Morton, of Roanoke Rapids, N. C., will be an inspiring and deeply devotional feature of the Conference, as heretofore. We are



Montreat fans into flame any spark of climbing ambition.

very glad to announce the leadership of Mr. and Mrs. Morton again this summer, as their services were so attractive and helpful at the Conference last year.

CONFERENCE OF CHAIRMEN AND FIELD WORKERS.

A series of special Conferences have been arranged for Sunday School Field Workers and Chairmen of Sunday School Committees in all Presbyteries East of the Mississippi, for the purpose of a more complete correlation and standardizing of church-wide organization and methods. This will bring together many of the leaders of our Sunday School forces and add greatly to the interest of the general Conference.

RECREATION.

The afternoons at Montreat are set apart exclusively for social enjoyment and recreational activities. The grounds have been completely restored and greatly improved since last summer's flood, and opportunities are offered in great variety for outdoor life in this bracing and healthful environment. Mountain climbing, swimming, boating, motoring, golf, baseball, tennis, bowling, etc., fill the afternoons with enjoyment and exercise.

There is no program on the last Saturday of the Conference, as this day is given over entirely to mountain climbing, outings, etc.

WHO SHOULD COME.

All who are interested in the great teaching task of the church as it cen-

ters in the Sunday Schools should make a special effort to attend this Conference. Pastors will find it inspirational and instructive; Sunday School teachers and officers, both present and prospective, should make their plans to be present.

WHAT IT WILL COST.

The expense is just what it costs you to travel to Montreat and return, and to live while there (including a small gate fee upon entering the grounds). Both these items are upon a reduced scale. All the railroads east of the Mississippi river will sell round-trip summer excursion tickets to Black Mountain, N. C. Board and lodging at Montreat is very reasonable, being ten to fourteen dollars at the hotels, and seven dollars and upward at private boarding houses. Write to Montreat Hotel, Montreat, N. C., for reservations at hotels, and to boarding houses below for rates: Misses Green, Mrs. Hamilton, Mrs. Rodringues, Miss Ella Hughes, Mrs. Geo. Hudson, Mrs. Latimer, Andelk Lodge, Wingfold Cottage, Geneva Hall, Mrs. Burwell, Miss Barnes and Mrs. Oliver.

It is much better to secure board well in advance, as Montreat will be taxed to the limit this year, and in all cases you will deal directly with the parties concerned.

For further information, address

GILBERT GLASS,

*General Superintendent,
Box 1176, Richmond, Va.*



A group at Montreat. From left to right—Mr. Brown (soloist, with Chapman and Alexander); Mr. Alexander, Mr. Baracough (pianist); Mrs. Alexander, Mrs. Chapman, Dr. Wilbur A. Chapman, Dr. Miley and Mr. R. E. Magill.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION AFRICA.	Miss R. Elinore Lynch [48] *Miss Kittie McMullen	Yencheng, 1909. Rev. and Mrs. H. W. White Rev. and Mrs. C. F. Hancock Dr. and Mrs. J. W. Hewett Rev. and Mrs. C. H. Smith
Bulape, 1897.	Hangchow, 1867.	Sutsien, 1893.
Rev. and Mrs. H. M. Washburn	Mrs. J. L. Stuart, Sr.	Dr. and Mrs. J. W. Bradley
Rev. and Mrs. R. F. Cleveland	Miss E. B. French	Rev. B. C. Patterson
Rev. and Mrs. C. T. Wharton	Miss Emma Boardman	Mrs. B. C. Patterson, M. D.
Luebo, 1891.	Rev. and Mrs. Warren H. Stuart	Rev. and Mrs. W. C. McLaughlin
Rev. W. M. Morrison	Miss Annie R. V. Wilson	Rev. and Mrs. W. F. Junkin
Rev. and Mrs. Motte Martin	Rev. and Mrs. R. J. McMullen	Mr. H. W. McCutchan
Dr. and Mrs. L. J. Coppedge	Mr. and Mrs. J. M. Wilson	Miss Mada McCutchan
Rev. and *Mrs. A. L. Edmiston (c)	*Miss Rebecca E. Wilson	Miss M. M. Johnston
*Rev. and Mrs. L. A. DeYam- pert (c)	*Mr. S. C. Farrior	Miss B. McRobert
*Miss Maria Fearing (c)	Rev. G. W. Painter, Pulaski, Va.	Miss Carrie Knox Williams
Rev. and Mrs. C. L. Crane	Rev. and Mrs. J. M. Blain	Tsing-kiang-pn, 1897.
Mr. T. J. Arnold, Jr.	Miss Nettie McMullen	Rev. and Mrs. J. R. Graham, Jr.
*Miss Elda M. Fair	Miss Sophie Graham	Dr. and Mrs. James B. Woods
Mr. W. L. Hillhouse	Shanghai.	Rev. and Mrs. A. A. Talbot
Rev. and Mrs. T. C. Vinson	Rev. and Mrs. S. I. Woodbridge	Miss Jessie D. Hall
*Rev. S. H. Wilds	Rev. and Mrs. C. N. Caldwell	*Miss Sallie M. Lacy
*Dr. and Mrs. T. Th. Stixrud	Kashing, 1895.	Miss Nellie Sprunt
Rev. and Mrs. A. C. McKinnon	Rev. and Mrs. W. H. Hudson	Miss Agnes Woods
*Mr. and Mrs. T. Daumery	Dr. and Mrs. W. H. Venable	Dr. and Mrs. L. Nelson Bell
*Rev. and Mrs. J. W. Allen	Miss Elizabeth Talbot	Mr. and Mrs. H. Kerr Taylor
Miss Grace E. Miller	*Rev. and Mrs. Lowry Davis	Tonghai, 1908.
Mr. B. M. Schlotter	Miss Irene Hawkins	Rev. and Mrs. J. W. Vinson
Rev. and Mrs. W. F. McElroy	Dr. and Mrs. A. C. Hutcheson	L. S. Morgan, M. D.
Mr. and Mrs. C. R. Stegall	Miss Elizabeth Corriher	Mrs. L. S. Morgan, M. D.
Dr. and Mrs. E. R. Kellersberger	Miss Florence Nickles	Rev. and Mrs. Thos. B. Grafton
Mutoto, 1912.	Miss Mildred Watkins	Rev. and Mrs. A. D. Rice
Rev. and Mrs. Geo. T. McKee	*Miss Sade A. Nisbet	CUBA MISSION. [7]
*Rev. A. A. Rochester (c)	Rev. Henry L. Reaves	Cardenius, 1899.
Rev. and Mrs. Plumer Smith	Kiangyin, 1895.	Miss M. E. Craig
Dr. and Mrs. Robt. R. King	Rev. and Mrs. L. I. Moffett	Rev. and Mrs. J. T. Hall
Lusambo, 1913.	Rev. Lacy L. Little	Calbarien, 1891.
*Rev. and Mrs. J. McC. Sieg	Dr. and Mrs. Geo. C. Worth	Miss Mary I. Alexander
Rev. and Mrs. R. D. Bedinger	Mr. and Mrs. Andrew Allison	*Rev. and Mrs. R. L. Wharton
E. BRAZIL MISSION. [13]	Miss Rida Jourloman	*Miss Janie Evans Patterson
Lavras, 1893.	Mrs. Anna McG. Sykes	*Rev. H. B. Someillan
Rev. and Mrs. S. R. Gammon	Miss Ida M. Albaugh	Placentia, 1899.
Miss Charlotte Kemper	Miss Carrie L. Moffett	None.
*Rev. H. S. Allyn, M. D.	Dr. F. R. Crawford	Camajnani, 1910.
*Mrs. H. S. Allyn	*Miss Venie J. Lee, M. D.	*Miss Edith McC. Houston
Mr. and Mrs. C. C. Knight	Miss Anna M. Sykes	*Rev. and Mrs. Ezequiel D. Torres
Mr. and Mrs. B. H. Hunnicutt	Nanking.	Sagna, 1914.
*Mr. and Mrs. F. F. Baker	Rev. and Mrs. J. L. Stuart	*Rev. and Mrs. Juan Orts y Gonzales
*Rev. A. S. Maxwell	Dr. and Mrs. R. T. Shields	JAPAN MISSION. [38]
Miss Genevieve Merchant	Rev. and Mrs. P. F. Price	Kobe, 1890.
Piumhy, 1896.	Soochow, 1872.	*Rev. and Mrs. S. P. Fulton
Mrs. Kate B. Cowan	Dr. and Mrs. J. R. Wilkinson	Rev. and Mrs. H. W. Myers
Bom Successo.	Miss Addie M. Sloan	Rev. and Mrs. W. McS. Buchanan
Miss Ruth See	Miss Gertrude Sloan	Kochi, 1885.
Mrs. D. G. Armstrong.	Mrs. M. P. McCormick	*Rev. and Mrs. W. B. McIlwaine
W. BRAZIL MISSION [10]	Rev. and Mrs. C. P. DuBose	Rev. and Mrs. H. M. Monroe
Ytu, 1909.	*Mrs. R. A. Haden	Miss Estelle Lumpkin
Rev. and Mrs. Jas. P. Smith	Miss Irene McCain	Miss Annie H. Dowd
Bruganeac, 1907.	Dr. and Mrs. M. P. Young	Nagoya, 1867.
*Rev. and Mrs. Gaston Boyle	Miss M. Paxton Moffett	Rev. and Mrs. W. C. Buchanan
Campinas, 1860.	Mrs. Nancy Smith Farmer	Miss Leila G. Kirtland
Rev. and Mrs. J. R. Smith	NORTH KIANGSU MISSION. [75]	Rev. and Mrs. E. McAlpine
Itapetininga, 1912.	Chinkiang, 1883.	Miss Elizabeth O. Buchanan
Rev. and Mrs. R. D. Daffin	Rev. and Mrs. A. Sydenstricker	Susaki, 1898.
Desenvaldo, 1908.	Rev. and Mrs. J. W. Paxton	Rev. and Mrs. J. W. Moore
Rev. and Mrs. Alva Hardie	Rev. and Mrs. D. W. Richardson	Takanatsu, 1898.
N. BRAZIL MISSION [13]	Rev. and Mrs. J. C. Crenshaw	Rev. and Mrs. S. M. Erickson
Garanhuns, 1855.	Miss Pearl Sydenstricker	*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. G. E. Henderlite	Tuichow, 1905.	Rev. and Mrs. J. W. Hassell
Rev. and Mrs. W. M. Thompson	Rev. T. L. Harnsberger	Miss M. J. Atkinson
Miss Eliza M. Reed	Dr. and Mrs. Robt. B. Price	Tokushima, 1889.
Permanbuco, 1873.	Rev. Chas. Ghiselin, Jr.	Rev. and Mrs. C. A. Logan
Miss Margaret Douglas	Hsuehounfu, 1897.	*Miss Lillian W. Curd
*Miss Edmonia R. Martin	*Mrs. Mark B. Grier, M. D.	Rev. and Mrs. H. C. Ostrom
Rev. and Mrs. W. C. Porter	Dr. and Mrs. A. A. McFadyen	
Miss Leora James	*Rev. and Mrs. Geo. P. Stevens	
Miss R. Caroline Kilgore	Rev. and Mrs. F. A. Brown	
Canhotinho.	Rev. and Mrs. O. V. Armstrong	
Dr. G. W. Butler	Rev. Lewis H. Lancaster	
Mrs. G. W. Butler	Hywianfu, 1904.	
MID CHINA MISSION. [71]	Rev. and Mrs. H. M. Woods	
Tunghiang, 1904.	Miss Josephine Woods	
Rev. and Mrs. J. Y. McGinnis	*Rev. and Mrs. O. F. Yates	
Rev. and Mrs. H. Maxcy Smith	Miss Lillian C. Wells	

Tohohashi, 1902.

*Rev. and Mrs. C. K. Cummings
Rev. and Mrs. L. C. McC. Smythe

Okazaki, 1912.

Miss Florence Patton
Miss Anna V. Patton

KOREAN MISSION.

[80]

Chunju, 1896.

Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate

Dr. and Mrs. T. H. Daniel (Seoul)
*Rev. and Mrs. L. O. McCutchen

Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds

Miss Susanne A. Colton
Rev. S. D. Winn

Miss Emily Winn
Miss E. E. Kestler

Miss Lillian Austin
Mr. and Mrs. F. M. Eversole

Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland'

Kunsan, 1896.

*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart

Mr. and Mrs. W. A. Venable
Dr. and Mrs. J. B. Patterson

Rev. John McEachern
Mr. Wm. A. Linton

Miss Elise J. Shepping
Miss Lavalette Dupuy

Rev. and *Mrs. W. B. Harrison

Kwangju, 1898.

Rev. and Mrs. Eugene Bell

Rev. S. K. Dodson

Miss Mary L. Dodson
Mrs. C. C. Owen

*Rev. and Mrs. P. B. Hill
Miss Ella Graham

Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen

Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox

Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews

Rev. T. E. Wilson
Mokpo, 1898.
Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lille O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit

Miss Meta L. Biggar
Miss Anna L. Greer

*Rev. and Mrs. C. H. Pratt
*Dr. and Mrs. H. L. Timmons

Rev. and Mrs. J. C. Crane
MEXICO MISSION.

Linares, 1887.

Rev. and Mrs. H. L. Ross

Matamoros, 1874.

Miss Alice J. McClelland

San Benito, Texas.

Miss Anne E. Dysart

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.

Miss E. V. Lee
Rev. and Mrs. J. O. Shelby

RETIRED LIST.**Cuba.**

Miss Janet H. Houston

Japan.

Miss C. E. Stirling

Korea.

Dr. W. H. Forsythe

Miss Jean Forsythe

Missions, 10

Occupied Stations, 53.

Missionaries, 367.

Associate workers, 11.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tung-hiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashin—Care Southern Presbyterian Mission, Kashin, via Shanghai, China." For Kiangyin—"Kiang-yin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku, China. For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tongtzi, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camujuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

